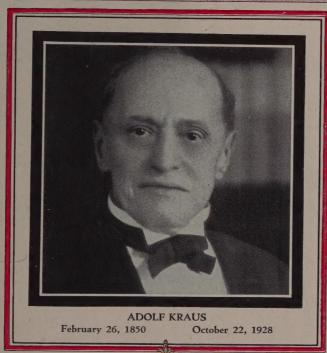
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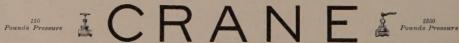
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### THE

### B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XLIII

November, 1928

NUMBER 2

### ALFRED M. COHEN BORIS D. BOGEN - MANAGING EDITOR ALFRED SEGAL - ASSOCIATE EDITOR

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B'nai B'rith Magazine, Published monthly under the auspices of the Independent Order of B'nai B'rith at 118 S. Clinton St., Chicago, Ill. Subscription one dollar per year. Entered as second-class matter October 13, 1924, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized October 16, 1920.

All new subscriptions and all changes in

All new subscriptions and all changes in address of subscribers and manuscripts should be sent to Dr. Boris D. Bogen, Electric Bldg., Cincinnati, Ohio.

Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

Magazine on the subjects treated therein.

The B'nai B'rith Magazine goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

### Jewish Calendar

Rosh Hashonah.....

Sat., Sept. 15 Sun., Sept. 16

Fast of GedaliaMon., Sept. 17
Yom Kippur Mon. Sept. 24
Yom Kippur
Sun Sent 30
Sun., Sept. 30 Hashana RabbaFri., Oct. 5
Shemini AzerethSat., Oct. 6
Simchas Torah Sun., Oct. 7
*Rosh Chodesh ChesvanMon., Oct. 15
Rosh Chodesh ChesvanMon., Oct. 18
*Rosh Chodesh Kislev Wed., Nov. 14
First Day of Chanukah Sat., Dec. 8
*Rosh Chodesh Tebeth Fri., Dec. 14
Fast of TebethSun., Dec. 23
1929
Rosh Chodesh Shevat Sat., Jan. 12
*Rosh Chodesh Adar (1)Mon., Feb. 11
*Rosh Chodesh Adar (2)Wed., Mar. 13
Fast of EstherMon., Mar. 25
PurimTues., Mar. 26
Rosh Chodesh NissanThurs., Apr. 11
First Day of PessachThurs Apr. 25
Eighth Day of Pessach. Thurs., May 2
*Rosh Chodesh Iyar Sat., May 11
Lag B'OmerTues., May 28
Rosh Chodesh Sivan Sun., June 9
ShavuothFri., June 14
ShavuothFri., June 14

NOTE: Holidays begin in the evening preceding the dates designated.
\*Rosh Chodesh also observed the previous day.

\*Rosh Chodesh Tammuz...Tues., July 9
Fast of Tammuz.....Thurs., July 25
Rosh Chodesh Ab.......Wed., Aug. 7
Tisho B'Ab.......Thurs., Aug. 15

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### Among Our Contributors

Zelda F. Popkin is known to the readers of the Magazine through her articles depicting the Jew in aviation and the Jew on the stage and screen. She has published stories in various magazines on changing phases of American life.

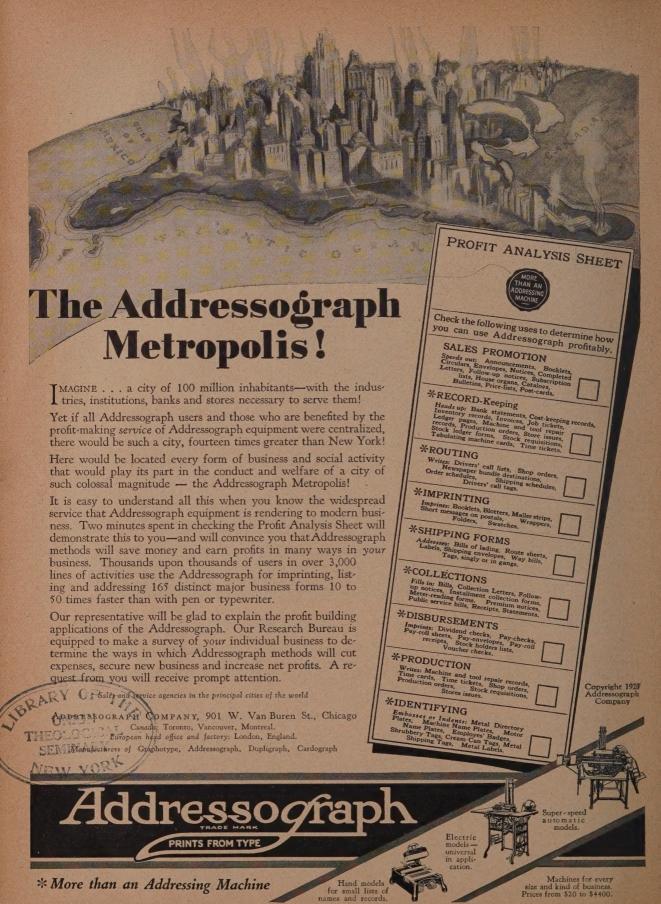
Harold Berman is a frequent contributor to American Jewish publications, and is best known for his human appeal studies from Jewish history.

Samuel S. Cohon is Professor of Jewish Theology at the Hebrew Union College and has written extensively on the problems of contemporary Judaism in the United States.

David Shulman is a young writer devoting himself to articles of especial Jewish interest. He has also published several poems in various newspapers.

Isadore Lhevinne makes his first appearance to the readers of the B'NAI B'RITH MAGAZINE in this issue. He has written for various Anglo-Jewish publications and is the author of "The Leper Ship."

Rivka Levi-Jung's article on "Mark Antokolski" is her first contribution to the B'nai B'rith Magazine. She is especially interested in the work of Jewish Artists and Sculptors.



When writing to Advertisers kindly mention the B'NAI B'RITH MAGAZINE.

### Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

#### Palestine vs. The Ukraine

Sir.

I expect shortly to participate in a debate involving the preferability of Palestine as a land for Jewish colonization over the Ukraine. If you have any data available which may be of assistance to the team in preparing the issues, will you please send me such information?

Charles Dautch.

Buffalo, New York.

The question of colonization in Palestine and that of the Ukraine should not be considered on a comparative basis. In one case you deal with a permanent problem of rehabilitating Palestine, while in the other you meet the emergency of providing for a large population of Russian Jews who are dislocated by recent developments.—Ed.

### Why Neglect Jewish Farmers in the United States

Sir:

As a constant reader of your worthy magazine, I am somewhat impressed with the special attention that you give to the description of farming among the Jews in Russia and Roumania and I am surprised, however, that you do not give any space to the work of Jewish farmers in the United States. There is a very large number of our people who have gone back to the soil and I believe it would be not only of interest, but of great benefit to make their efforts known to the public at large.

Abraham Brez.

Chicago, Illinois.

The subject of Jewish agriculture in America has received due consideration by the B'NAI B'RITH MAGAZINE. The attention of the writer is called to the article "The American Jew Behind the Plow," by Joseph Gaer which appeared in the December, 1927, issue.—Ed.

### A Court of Arbitration in Baltimore

I noticed in your recent issue of B'nsi B'rith Magazine an article about a Jewish Court in London.

I desire to call to your attention that it has been my pleasure, together with a few others, to organize the local Jewish Court of Arbitration, which, under certain conditions, has a right to enter judgment which is binding and of full force and effect in this State.

In our Jewish Court, we do not permit lawyers to practice, nor are the rules of evidence invoked. We take pride in the fact that the principles of our Jewish Court have been copied in a few other cities of the country.

Michael Miller.

#### An Ideal Chanukah Gift

Sir:

M. H. Token.

Montreal, P. Q.

#### The National Desertion Bureau

Sir:

Will you kindly give me the address of the Desertion Bureau of our Order? One of our members would like to make use of same.

Braddock, Pa.

Our Order has no Desertion Bureau, but the National Desertion Bureau is located at 71 W. 47th Street, New York City. If you will write to Chas. Zunser at the above address you will get more definite information.—Ed.

### The B'nai B'rith in Mexico and England

Sir.

Will you kindly inform us whether or not there is a Lodge in Mexico and also give us the addresses of the Lodges in England?

P.

New York, N. Y.

There is no B'nai B'rith Lodge in Mexico. The B'nai B'rith Mexican Bureau is located at 5 a Calle de Mina, Mexico D. F. of which Mr. J. L. Weinberger is Executive Director.

In England we have a number of Lodges comprising District No. 15. The Grand Lodge is situated in London, of which Dr. Samuel Daiches, 25 Cavendish Road, Brondesburty, London, N. W., 6, England, is President.

#### Emile Berliner Is a Zionist

Sir:

An article appearing in the September issue of your Magazine entitled "Jewish Inventors," by David Schwartz, contains an inaccuracy which I should like to correct. It states, "And although not a Zionist, Berliner has given handsomely for the Hebrew University in Jerusalem." For many years Emile Berliner has been a sustaining member of the Washington District of the Zionist organization of America, and contributes large sums, not only to the University, but Hadassah, the

Keren Hayesod and the United Palestine Appeal. I also wish to add that Mr. Berliner is the inventor of the microphone used for radio broadcasting, and in 1926, Emile Berliner completed an invention to perfect acoustics in building construction by a process of plastering the walls with a type of porous cement over flat cells of wire netting, thereby forming diaphragms producing perfect resonance without echo.

Sylvia Rosenfeld

Washington, D. C.

#### Jewish Life in Italy

Sir:

Will you be good enough to inform me as to where I will find information in regard to present-day Jewish life in Italy. I am particularly eager to learn about the activities of Signor Nathan, the former Mayor of Rome, who I understand was a good Jew.

Michael Arenstein.

2026 107th St., Cleveland, O.

In the B'nai B'rith Manual, on page 202, you will find a brief account of Jewish life in Italy. And in Dr. David Philipson's book, "Old European Jewries," published by the Jewish Publication Society, you will find a fascinating essay on the ghetto of Rome. In the Menorah Journal, for April, 1928, there is an article by Herbert Solow entitled, "The Rebirth of Italy." Another article in the December, 1926, issue of the same magazine bore the title, "In the Italian Ghetto," and was written by Cecil Roth. A third article which was published in the Menorah Journal and which might be helpful is entitled, "The East-European Students in Italy," and appeared in the March, 1928, issue. It was written by S. Z. Jovelli.

No doubt Mr. Joshua Bloch, head of the Jewish Department of the New York Public Library, at 476 Fifth Avenue, New York City, would tell you where you may find additional material on the subject.—Ed.

#### True to Life

Sir:

I wish to say that the story "His Secret," by Max Robin, contains word pictures marvelously true to life. Who has not intimately known self-sacrificing, toiling, loving mothers like Dveri, wedded to impractical, kindly men like David?

As I read of the matzoh-baking, memory takes me back to the village of my birth, which I left as a child of five years; nevertheless, the scenes are indelibly imprinted upon my consciousness.

Mrs. M. Pitluck

St. Joseph, Mo.

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### Adolf Kraus

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land I shew thee . . . and I will bless thee, and make thy name great; and thou shalt be a blessing."—Genesis.

A LAD of fifteen, just out of the lower high school was sent forth by his widowed mother from her humble abode in Rokycan, Bohemia, to find a home and hew a career in the new world. He took with him twenty dollars in gold and the parting words of his mother, "Be honest, my son."

His early years in the United States were a succession of trials and failures. He found employment in menial places only to lose it. He was fit for better things though at the time he knew it not.

This lad became the great civic leader in one of the largest cities in America. The boy who could not be taught a trade became corporation counsel of a huge metropolis. The lad whose formal education ended with the lower high school of a Bohemian village became president of the Board in control of the public schools of the third largest city in the United States. The youth whose dowry was a widow's mite rose to the headship of the Civil Service Commission of that city. The child of parents who went to Bohemia because Austria was unjust to the Jew was knighted in America by the Austrian Government. The immature immigrant of small beginnings became the President of the Independent Order of B'nai B'rith, a fraternity which girdles the world uniting Jews of nearly every nation in the work of promoting their highest interests and those of humanity.

Such was Adolf Kraus.

How appropriate to his life and work seems the scriptural portion of the week of his death read in all temples and synagogues hereinbefore repeated.

The illustrious former president of our Order was laid to rest in his home city on Wednesday, October 24. The funeral services were held in Isaiah Temple, whose President he had been for twenty-five years. The Ner Tamid, his gift to the Congregation, shed its pale rays upon his bier.

Mr. Kraus was elected president of the Independent Order of B'nai B'rith in 1905. He was re-elected three times and after serving for twenty years voluntarily relinquished the office in 1925. The announcement by him of his decision to retire at the Atlantic City convention will never be forgotten by those who heard it. Two days before, he had presented a splendidly prepared report of the affairs of his office. He was not physically able to read more than a small part of it but towards its close he took hold of the manuscript and read on to the end. These are its concluding paragraphs:

"And after all, may not the disaster of the great World War have served a deeper purpose

than we are able now to perceive, in clearing away from the mental and moral vision of mankind, the clouds of doubt and suspicion, to make a brighter day for the coming Spirit of the Brotherhood of Man.

"It is of the human heart to hope. And so, what must in nature be the closing years of a somewhat active life with its many hopes and its many disappointments, I hope. And so I believe."

There were many who heard these prophetic words from the lips of the frail figure who remembered him as the physical giant of former years. His keen intellect still remained but a consuming illness had reduced him to little more than a shadow of his old time self. He had won the right to lay down the sceptre and there was none to say nay to his request to be permitted to do so. However, his relinquishment of the Presidency did not mean his retirement from service. As ex-president he became a life member of the Executive Committee and as such manifested unabated interest and actively participated in the work of the Order. He was happy to attend meetings and gladly gave whole-hearted support to his life-long friend and admirer who succeeded him in the Presidency. There were few tearless men when he kissed and blessed him who donned the armor of office as he doffed it, at the Atlantic City convention. The kiss and the benediction were symbolic of his devotion to the Order and to its new President which ended only when his heart ceased to beat.

His long term in the Presidency filled an important epoch in the history of the Order. It may be said with confidence that in many respects the two decades of his administration witnessed many changes in the way in which its fundamental principles found expression.

Like our age old faith, B'nai B'rith never losing sight of its fundamentals, nevertheless adapts itself to new conditions and changed environment. It owes its long continued virile existence to this capacity to thus accommodate itself. In framing and effecting these changes, Adolf Kraus took a leading part.

Our late President was endowed with bigness of mind and heart. Intellectually he was exceptionally keen and he had the ability to express his thoughts tersely and unmistakably. He often came in contact in behalf of the Order with great men and sometimes with rulers. Always he acquitted himself becomingly.

He visited our brethren in countries across the seas and is remembered by them for his ability and affability.

His generous heart was touched by the havoc caused by the World War. The indescribable distress of those deprived of home and mainstays brought anguish to his tender soul. He helped them like unto Job, he delivered the poor that cried, and the fatherless and him that had none to help him. He was eyes to the blind and feet to the lame. He caused the

widow's heart to sing for joy. In that sad time and in other crises, the blessing of him that was ready to perish came upon him.

His love for and devotion to his adopted country was boundless. In the Preface of his "Reminiscences and Comments," he thus leads the reader into his confidence concerning his chief purpose in writing the book:

"It may be, however, that the reader will see between these lines, which have been written with no other purpose or aspiration than to set down in a straightforward way the simple facts, which have never been absent from my mind, in the writing of them. He may see America in a brighter light as the land of blessed freedom, of equal opportunity, where every man, whether native-bred or foreign born and regardless of race or creed may strive on equal terms with every other man for the blessings she gives in abundance to him who labors in her fertile fields of endeavor and keepeth her laws."

One is tempted to ask whether America would have suffered loss if Adolf Kraus had been barred admission to her shores because of restricted immigration laws.

His love for his life companion was beautiful to behold. They celebrated their golden wedding less than a year ago. They were lovers then as they were half a century before. His book was written on the eve of his 75th birthday. In it he naively describes how, when as a poor law student he proposed to the maiden who became Mrs. Kraus, and then adds, "My chief object in life has been to justify the confidence she then reposed in me and I am happiest when I think, as I sometimes permit myself to do, that she has never regretted her choice."

Our great chieftain for twenty years has joined the immortals. God touched his eyelids and he fell asleep.

Life's race well run, Life's work well done, Life's victory won, Now cometh rest.

ALFRED M. COHEN.

. .

THE demise of Adolf Kraus, the grand old man of the B'nai B'rith, though not unlooked for, came as a distinct shock of grief and dismay to thousands who loved, revered, and admired his winning personality, his master mind, his sterling character. Incurably ill for many years, in almost daily anticipation of the final summons, he continued to carry on with that same gentle spirit, that calm philosophic temperament, that sturdy, firm, yet receptive attitude of mind which had distinguished him throughout the productive and constructive years of his life.

His youth was energetic, optimistic, and worthily ambitious. His middle life was marked by a forward-looking, though conservative temperament, and his declining years were the reflex of all this, namely, a warm, cheerful, and wholly practical altruism which, while it never lost sight of the utilitarian phase of every situation, glowed with love of his kind and devotion to what he regarded as supreme duty. This, to my mind, is humanitarianism, ideal as well as real.

A devoted husband and father, his family life was

an inspiration alike to young and old. A mind always clear because it was always clean; a private character, spotless because it was pure and untainted by worldliness, displaying at times the ingenuousness, even innocence, of childhood in its utter lack of concealment or guile; this briefly is the picture which will hang on the wall of my memory, the picture of him who for upwards of thirty years I was proud and delighted to call my chief.

LUCIUS L. SOLOMONS.

\* \*

TEARLY thirty years have elapsed since the memorable convention of the Order in Chicago when first I met Brother Adolf Kraus, and with him the tric of leaders of that time: Brothers Julius Bien, Leo N. Levi, and Simon Wolf, all now of blessed memory, all of them teaching and carrying into practice those high ideals for which our organization stands, and each of that trio finding during his respective term of office as President that Adolf Kraus was ever ready, ever willing to serve his people and humanity.

"Five years later, upon the insistance of his brothers of the Order, Adolf Kraus assumed the office of President, and during the twenty years that he served in that office he devoted his time and means unstintingly. Whenever he found that his personal affairs interfered, he sacrificed them so that he might render greater service to others.

"Our beloved Order has suffered an irreparable loss, our people and the persecuted and afflicted of all creeds have lost a friend, and a champion, and I sorrow with them; for knowing Brother Kraus intimately, I learned to love, honor, and revere him, and to me, as to countless others, the sweet memories of his friendship and love will ever be an inspiration and a blessing."

ARCHIBALD A. MARX.

THE true value of a name depends on the confidence it has created. This can be truly said of our beloved leader, Adolf Kraus. In his great humanitarian interests, he rendered service of the highest type to his fellow men. We have lost a distinguished citizen and a most outstanding Jewish leader. The Independent Order of B'nai B'rith owes a debt of gratitude to Adolf Kraus. Under his courageous leadership the Order became the champion of the Jewish people throughout the world. Although he is no longer in our midst his influence will guide us in carrying on the spirit of a common brotherhood. In the passing of Adolf Kraus the I. O. B. B. has lost its most outstanding leader and District Grand Lodge No. 6, its greatest inspiration GOTTFRIED D. BERNSTEIN.

A DOLF KRAUS had a philosophy of his own. He set himself a lofty ideal and he followed it throughout his life. An outstanding leader of his people, he both understood and loved them. Simple and unpretentious, he met fellowmen with open arms None sought his help in vain. His counsel was wise his judgment profound. His encouragement dispersed doubt and despair. He was a clear thinker and an able exponent of his views, a fascinating and convincing speaker. It was a privilege to know him, a blessing to be in close contact with him. I have lost one of my dearest friends.

DR. BORIS D. BOGEN.

### **Editorial Comment**

### We Protest

NE of the deplorable by-products of the presidential election and previous campaign was the attempt on the part of certain persons to create a "Jewish vote." The objective, of course, was to make it appear that the Jews as a people were generally all for one candidate or the other, as though some sinister force was dictating a policy which they would follow blindly. This objective, needless to say, was an insult to the intelligence and independence of the Jewish people, and a most vile political maneuver.

We were therefore all the more dismayed to see in the Tuesday, October 23, issue of the "Jewish Daily Bulletin" a two-page spread of indorsements of one of the major candidates by seven of the most prominent Jews in America. In agate type, too small to be read by the ordinary glance, the display was labeled "advertisement" at the top of each page, but the make-up, the contents and the general presentation savored more of an editorial page. It looked like a consensus interview obtained by a "Daily Bulletin" reporter. It purported to give the reasons of these seven prominent Jews for indorsing their particular candidate, something the daily partisan press. would have a perfect right to do, but hardly ethical in a publication whose chief boast is its absolute editorial impartiality, evidenced by lack of editorials.

As a challenge to this offense to the Jew, Alfred M. Cohen, President of the B'nai B'rith, sent the following telegram to the editors of the "Bulletin":

"I wish to register my protest against the use of the 'Jewish Daily Bulletin' for political propaganda. The more respectable the names associated with such propaganda, the greater the danger thereof. You are placing some who have most vehemently resented the charge that there exists a Jewish vote, in the position of attempting to create a Jewish vote. The entire procedure is deplorable and should be stopped and to the greatest possible extent should be recalled."

The editors replied that they had used the seven indorsements for no other reason than that they considered them to be of pure news value. One needn't be a newspaperman to smile at this defense.

The election is over. But a protest is still valid against that kind of politics (no matter who is to blame) which seeks to use our people in general as a helpless tool for its own purposes, and seven of our finest co-religionists in particular as dupes to draw out something which never existed—a "Jewish vote."

### Things to be Thankful for

SEEING the near approach of Thanksgiving Day, we are thankful—

For the understanding by which Zionists and non-Zionists are to march henceforth under one banner for the service of Palestine.

For the end of a political campaign in which were raised issues foreign to a liberal nation.

For the international declaration outlawing war, since even only officially to say that war is a crime is a long step in the progress of civilization.

For the improvement of the condition of the unhappier sections of Jewry, notably in Eastern Europe, as observed during the past year.

For a nation that knows how to change rulers with good humor and by peaceful processes.

For the increasing evidence that American Jewry is realizing that the perpetuation of Judaism lies in Jewish education for the young.

For the generosity of the heart of man that can not harbor hate for long, so that ten years after the war the former enemies regard each other with respect if not with affection.

For every Jew who in the past year has increased the good name of the Jew in the world, and there are numbers of these who have served Jewry well by serving mankind.

### The War for Religious Liberty

THE war for religious liberty is not new to the Jew. He began it himself in the year 168 of the present era and he died for his religion in all the ensuing centuries. When champions of the rights of man arise these days to declaim for the liberty of conscience and to do battle for it, the Jew may say:

"We declared this war, and free spirits of the world have carried it on even to this day, and the complete victory is not yet. It was our Maccabeans—a father and his five sons—who struck the first blow for religious liberty. The Greek king of Palestine had prohibited the practice of the Jewish religion on pain of death, and had raised the image of the god Jupiter on the altar in the temple.

"The Maccabean father was a country priest. Gathering his sons and a handful of other faithful Jews, he went forth for the first battle of the unending war for the right of man to worship God in his own way. Mattathiah Maccabeus, the father, soon died, being the first of the multitudes of the world who since that time have perished in battle for this right.

"His son Judah took up the command, raising an army of Jews, and in successive battles with the king's forces routed them. The 3,000 of Judah conquered the 40,000 of the king, marched upon Jerusalem, took possession of the temple, and rededicated it to Judaism, after it had been for three years a temple of Jupiter.

"To this day we celebrate this first victory for religious liberty in our feast of Chanuka which, by the way, occurs on December 8 this year.

"The complete victory is not yet, but mankind marches steadily forward to the ultimate triumph."

### The Beard of Rabbi Frenkel

HIRSCH FRENKEL is the assistant rabbi at Tarnopol in Poland. In accordance with the Mosaic law, Rabbi Frenkel guarded his beard and

earlocks against the razor.

It came to pass that the time came for Rabbi Frenkel, who is a young man, to serve his period in the Polish army. Now the Polish army tolerates only smooth faces, and the traditional beard and earlocks of Rabbi Frenkel were no little irritation to the officer of his company. The regulations called for soldiers spic and span, and in the eyes of the officer the rabbinical beard scarcely comported with the regulations.

Rabbi Frenkel must remove not only the beard but

also the earlocks, he commanded.

The rabbi shrugged his shoulders. He pointed out that the holy law strictly forbade such desecration. The law had been a tree of life for his people thru the ages, the forefathers died for it, it had sustained Israel in travail. Could now the officer annul even the smallest portion of the law by a command? No! Rabbi Frenkel would not remove his beard.

The officer threatened him with arrest. What did that matter? His forefathers had suffered far worse

for the law.

The rabbi was arrested for disobedience to his superior officer. He was content; he had obeyed the commandment of the Lord whose authority was to be respected even more than a field marshal's. He appeared before the court martial and made no defense. He had obeyed the Lord; what need was there for defense?

The court martial ruled in favor of the commandments of the officer and Rabbi Frenkel was sentenced to a term of imprisonment for disobeying them. He submitted gracefully; he had obeyed the commandment of the Lord and his people had died for His commandments. A term in prison was little enough to suffer for the law.

Happily, before he had served long, Poland exhibited one of those acts of grace of which it is capable and the rabbi was released by decree of President Moscicki of the Polish Republic.

### Intolerance in the Holy Land

I T gives us pain to read of recent incidents in the Holy Land which, above all places, should be dedicated to freedom for the Jew. We observe that in the city of Leipzig, Germany, a rabbi was fined for not sending his son to school on the Sabbath and that in Russia the teaching of Hebrew is prohibited.

So it grieves us to read of Jews in Palestine physically attacking other Jews for speaking Yiddish and demanding that only Hebrew be spoken. This happened in Tel Aviv where Yiddishists had assembled in a meeting.

Nor were the friends of Hebrew content to break up this meeting. When it was announced that one Zerubabel, a labor leader, would deliver a Yiddish lecture they protested so violently that the lecture engagement was cancelled.

Alas, the weary and battered head of the Jew is not permitted to feel at home even in "the homeland."

### The Legend of the Great Temple

A \$1,500,000 synagogue is to be built in the land, the most beautiful and costly of them all.

Seeing the new synagogues that are arising in every direction, we are reminded of a legend. When and where all this occurred we don't know, but in a certain country in a certain time the people went about to build a great temple.

The doors were solid gold. The light came through windows cunningly fashioned of pearls by infinite labor. The silver altar was studded with rubies and sapphires.

The special pride of the builders was the foundation. They had brought great blocks of stone from a distant quarry and set them deep in the earth.

"We are building for the ages," they said.

At length, after many years, the temple was ready for dedication.

The king himself was to sanctify it. But an amazing thing happened; within an hour before the dedication the temple was seen to sway and totter and suddenly to collapse in a swirl of dust.

The king was for beheading the architects forthwith.

But an old sage intervened for them, boldly approaching the king.

"Sire," he said "they built well. Could stone foundation be any deeper? But temples can not be founded on stone alone. The deeper foundation of a temple is formed of the hearts of the people; the finer beauty is their devotion. Lacking these, a temple falls."

It is good to build magnificent synagogues, but what of the foundations? The synagogue that is built today will stand if it rests in the hearts of the children.

### An Auto Ascends Mt. Nebo

I T is written: "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead unto Dan. And the Lord said unto him, 'This is the land which I sware unto Abraham, unto Isaac and unto Jacob, saying, I will give it unto thy seed."

And there it was that Moses died.

Last month the crags of Mt. Nebo were scaled for the first time by an automobile driven in low by an American. On the height on which Moses had stood surveying Gilead unto Dan, it was finally parked.

The American, Dr. A. F. Futterer, president of the Edendale Bible Institute of Los Angeles, has conceived a theory that the lost Ark of the Covenant is hidden in the fastnesses of Nebo and believes his auto has opened a trail that may lead to its discovery. Interesting indeed is this quest.

But, dear doctor, we have the Ark of the Covenant. Wherever Jews meet for the love of their brethren, wherever they assemble for the good of Judaism, there is the Ark of the Covenant. It is in the Jewish heart.

### he Sameness of Jews in the World

THE Bombay correspondent of the Jewish Daily Bulletin reports on Jewish life in India. It seems ere are two main Jewish groups—the B'nai Israel d the Bagdad Jews.

"The Bagdad Jews do not like the B'nai Israel oup," he writes. "In one place the B'nai Israel are at even invited to participate in the reading of the brah. And all that because the members of the Sons Israel group are not very observant. . . .

"The Bagdad Jews object to the B'nai Israel beuse of their failure to observe many of the practices garded as essential to Jewish life. So, for instance, ey are criticised because they assemble for prayers ly on the Sabbath and on holidays, despite the fact at on those days the synagogues of the B'nai Israel, cluding the special women's sections, are packed. here is in existence a hostility between the two groups nich widens the chasm."

And so it goes in Jewry all around the world. Almost erywhere one section of Jewry is seen drawing up its irts and crying "Unclean! Unclean!" at the other. owerful forces—historical, sentimental and cultural, ll them to brotherhood, but these are unheeded beuse of the small irritations that divide them.

We are reminded of the men who were carrying the eat cornerstone for a temple along a narrow path side a river. A mosquito came among them and ung one and then another, so that they quite forgot e cornerstone and went in pursuit of the mosquito. After a while they returned triumphant. They had ertaken and destroyed the mosquito.

They looked about for the stone to take it up again. was gone. . . . In the excitement of the pursuit of e mosquito they had dropped the cornerstone into e river.

### he Unforgetting Jew

ORE than four hundred years ago their forefathers concealed Judaism in their hearts. It as in the time of the Inquisition. Many were driven om Portugal and many Jews were burned, and some incealed Judaism in their hearts, putting on the tward semblance of Christianity.

Judaism was the secret of their hearts and the cret was handed down to their children and their tildren's children. It did not remain forever the ing it was in the beginning, but in time it became thin wraith of faith.

The children's children's children knew it was mething very holy that had come down to them om their fathers, something to be loved and in time be brought into the light of day, no longer a

It was a living spark, sometime to burst into flame gain but to be guarded in the meantime.

And so 400 years passed and the time had come Portugal when Jews again might be freely Jews; and the secret Jews of Braganca, Portugal, took from eir hearts the hidden spark and caused it to burst to flame to illuminate a synagogue they built; and st month the Executive Committee of the Central conference of American Rabbis voted to support this ew congregation.

### Something New in American Jewry

THERE has just been opened in New York a Jewish college teaching all the secular subjects to be found in the public colleges. It is called the Yeshiva College and teaches, among other things, mathematics, chemistry, French, psychology, biology and physical culture. Judging by its name, one guesses that the faculty, save for one member, is Jewish, but there are a number of non-Jewish associate professors who belong to the faculties of other colleges and give part time to the Yeshiva.

While the teaching is secular the background of this college is Jewish, and its purpose is to produce educated men whose Judaism shall not be macerated by the processes of education but who, on the contrary, shall come thru deeply Jewish.

There are those who will at once protest against such an institution. They will say that a Jewish college serves to build a ghetto wall about the Jewish student and cuts him off from the current of the common life. They may be answered thus:

There are also colleges and universities conducted by the Methodists, the Episcopalians, the Baptists, the Presbyterians and the Lutherans with purpose similar to those that animate the Yeshiva. Are the students of these institutions cut off from participation in the common life because they are being educated within their communions?

Why are we Jews forever afraid of any expression of ourselves as Jews?

### The Persecution of Judaism

AST month Orthodox Jews of New York held a public demonstration of protest against the persecution of the Jewish religion by the Communist party in Russia.

Precisely just such persecution the Jew has not known before. In other times and places the person of the Jew was oppressed; he was burned, he was slaughtered, he was driven. In Russia his person is as comfortable as that of any other citizen; there only the Jewish spirit is persecuted, for his religious life is regulated and limited.

He is asked to put away his God and accept only the material gods of Communism which has come to worship industrial mechanism above all good.

"What," the Communists inquire, "has your God given you?"

And Jews answer: "He has given us eternal life as Jews. He has served us despite the many deaths that were inflicted upon us. Thru Him we have lived."

"The only god is electricity, industrial power," the Communists answer in effect. "He gives bread and clothing and puts the roof over your head. Your God will not give you bread, tho you pray to him."

The Jews ask: "Your god gives bread but does he give life? Will we not perish as Jews if we put aside our God, even tho your God fills our stomachs with bread?"

In reality the situation of the Jew in Russia does not differ much from that of the Jew in America where materialism presses hard upon him and various gods claim his reverence, and where the fullness of his stomach crowds his heart.

### A Cross-Section of Jewish Life

### Foreign



PHYSICAL as well as moral courage is now essential to the equipment of a modern Hungarian statesman. This is evidenced by the fact that Bela Fabian, fearless Jewish deputy of the Hungarian Parliament, has been challenged to a duel by Understate Secretary Sztranavsky, whom he charged with responsibility for the anti-Jewish student riots. Fabian accepted this challenge and chose as his seconds the Jewish deputies Paul Sandor and Marcel Baracs.

THE German Republic is to be represented in Naples by a Jew. Professor Moritz Sobernheim has been appointed Acting Consul General by the German foreign office. This is said to be the first instance of a Jew being given so high a position in Germany's foreign diplomatic service.

SOME people are of the opinion that Yiddish has not much of a future as a living tongue. But in Czernowitz, Roumania, there was recently celebrated the twentieth anniversary of the Yiddish Language Congress, which was first held in that city in 1908.

THE Youth organization of Tel Aviv, formed for the protection of the Hebrew language, protested against the holding of a Yiddish lecture by Zerubabel, Labor leader from Poland. Members of this organization are said to be responsible for an attack on a group of Yiddishists who gathered to celebrate the 20th anniversary of the Czernowitz conference, at which the plan to have Yiddish accepted as a Jewish national language was first formulated.

THAT the religious liberties of Polish Jews have not been augmented by the concession of minority rights, is obvious from the fact that the Warsaw Kehillah Executive was recently denied permission by the government of that city to erect a synagogue at Muranow Square. It was the intention of the Kehillah to dedicate this synagogue on the occasion of the 10th anniversary of Poland's independence.

SHALL Palestine be given a representative Government immediately? This question was discussed at the British Commonwealth Labor Conference in London recently. Delegates from Palestine urged the conference to consider the special circumstances under which Palestine is being rehabilitated and to do nothing to handicap the Jews who are settling there.

NOTWITHSTANDING the continuous protests of Palestinian Jews, the Moslem Supreme Council has had erected a one-room structure on top of the Wailing Wall. New protests were despatched by the Jerusalem Zionist Executive to the British Colonial office and to Acting High Commissioner Luke.

The Palestine Government does not intend to take any action interfering with the Moslem Supreme Council's work, contending that the provisions of Article 13 of the Palestine Mandate, guaranteeing protection of the Holy Places in Palestine, preclude such interference.

Nothing in recent years has served to awaken Jewish consciousness as has the incident of the Wailing Wall. From France comes the report that the Alliance Israelite Universelle, the oldest organization for the protection of Jews in that country, has joined in vigorous protest against the action of the Jerusalem authorities.

Similar protests were voiced by London Jews at a mass meeting, which was addressed by the Chief Rabbi and prominent Zionist leaders.

In Warsaw there was likewise a huge mass meeting to protest against the outrages of the Wailing Wall.

ALDO PONTREMOLI, an Italiangewish scientist, accompanied General Nobile in the "Italia" expedition to the Arctic region. And despite the catastrophic end of the flight science will be enriched by the record of Pontremoli's observations.

### Religion—Education



THE Nordics are not superior to a other races; and any idea to to contrary is unscientific. So declar Prof. R. D. McKenzie recently in discussion of population problems the Institute of Politics, meeting Williamstown, Mass. The profess went on to explain that the white peple do enjoy a superior technical cuture, but that once the Orientals a quire the scientific spirit it is evide they will equal the whites.

THERE is a new child prodigy
Hollywood. His real name is Rafa
Mundsztuk, but to the public he
known as "Assi Ben Jack." Rafa
came here from Germany with l
father, A. Mundsztuk, about eig
weeks ago. Although he is but ni
years old he knows Hebrew and is
excellent chess player.

THAT the Jewish Center is not conflict or even in competition we the synagogue, was the statement may harry L. Glucksman, Executi Director of the Jewish Welfare Bos in his address at the 17th annual covention of the New Jersey Federati of Y. M. and Y. W. H. A.'s, held October.

A NTI-SEMITIC feeling has not a been suppressed in Germany. A cording to reports, anti-Jewish richave recently occurred in Berlin, showindows being smashed and a nuber of Jewish pedestrians being been. The police intervened, arrestithree persons, who were identified members of the anti-Jewish Hitler organizations.

In Augsburg the anti-Jewish N tional Socialist Party held a torlight demonstration, during whi many Jews were attacked.

### Social Welfare



ORK is being hastened toward the completion of details of the sement to be concluded with the let Government for the extension Jewish colonization in Russia. To an amount slightly in excess \$7,300,000 has been subscribed ard the \$10,000,000 needed for enterprise, to which Julius Rosend alone pledged \$5,000,000.

the Jewish colonists, who suffered ause of a poor summer crop, are to have passed the crisis, and are anticipating a good winter crop. chief problem of the settlers, lack seed, has been overcome, all the mies having had their needs in that ection supplied.

T A meeting held at the Fur Merchants Club (New York), in Occur, a budget of \$422,000 for 919 itutions was approved by the Board Directors of the Charity Chest which fur industry maintains. The irman of this committee, Alex A.

nstein, stated that the budget repeted a reduction of \$48,000 from to of last year, due to the business ression in the trade at the present

HE Warner Memorial Gymnasium, the gift of Harry M., Albert, Jack and Dave Warner, motion pictory producers, was presented to Hebrew Orphan Asylum of York. This gymnasium will also to as a recreation center. It was deed in memory of Samuel L. and ton, brothers of the four suring Warners, and sons of Benin Warner, who was a guest at the sentation exercises.

the eight years of its existence the Jewish Court of Arbitration in v York has settled more than 4,500 outes and controversies between ish groups, congregations and franities. Judge Morris Eder is sident of the court. THE Non-Zionist Conference on Palestine, held in New York City on October 22, was attended by nearly 400 Jewish leaders, representing 25 states and Canada. Dr. Chaim Weizmann, president of the World Zionist Organization, Lord Melchett and Felix M. Warburg were among those who addressed the meeting.

Two resolutions, termed "A Pact of Glory," unanimously adopted, healed the differences which divided American Jewry on the question of rebuilding Palestine as a Jewish National Homeland. The way was thus cleared for the establishment of the Jewish Agency, an advisory but active body in the rebuilding task, to include Jewish representatives of all shades of opinion, regardless of whether or not they are affiliated with the Zionist Organization.

A committee of seven, appointed by Louis Marshall, who presided over the session, was empowered to take the necessary steps for the consummation of the Agency. The following were appointed: Felix M. Warburg, Chairman; Dr. Lee K. Frankel, Dr. Cyrus Adler, James H. Becker, David A. Brown, Col. Herbert H. Lehman and Dr. Julian Morgenstern. One of the first things to be taken up by this body is the organization of the Council and Executive Committee of the Agency, and the allocation of representation on these bodies to the non-Zionists in the United States and European countries.

Dr. Lee K. Frankel stated that, as a member of the Palestine Survey Commission, he asked himself two questions, namely: "Is the rehabilitation of Palestine feasible, and is it worth while?" There is but one answer to both, an emphatic "YES," he declared.

A MERICAN relatives of Jewish artisans in Soviet Russia are sending 400 pieces of machinery into the country to aid them. The Ort, the society for the promotion of trade and agriculture among Jews, has secured permission from the Soviet Government to import this additional machinery, duty free. Thousands who have applied for assistance to the Ort offices will thus be enabled to secure employment in the various industries for which this equipment is designed.

JUDGE IRVING LEHMAN, of New York City, announces that the Fourth Biennial convention of the Jewish Welfare Board, of which he is President, will be held at Washington, D. C., December 16.

### Miscellaneous



A NTI-JEWISH riots broke out at the University of Budapest when eight Jewish girl students were admitted upon the order of Count Klebelsberg, Minister of Education. A commendable change in the mood of the Budapest population was witnessed when a number of citizens assisted the police in apprehending some of the rioters. Among the several scores of students arrested, there were twelve who are sons of members of Parliament. An interpellation was introduced in Parliament asking the Government to explain why it tolerated "a bloody anti-Semitic terror."

Following the riot at the University of Budapest, anti-Jewish excesses broke out in Debrecyzn, Hungary. Seven Jews and twelve non-Jewish workingmen were sentenced to a fine and imprisonment for beating an anti-Semitic student.

A PLEA for help has come to the office of the United Jewish Appeal from a number of Jewish communities in Bessarabia. Due to a total failure of crops the peasantry is suffering from epidemics and starvation, and hundreds of Jewish colonists are afflicted in the same manner. Credit institutions in the country are threatened with collapse owing to a lack of funds and a falling off of membership. The same situation has been experienced by the Union of Jewish Co-operative Credit Societies of Bessarabia, which is also witnessing a large decline in membership. This situation has, however, been slightly relieved by new credit granted to the Jewish co-operatives by the Joint ICA Foundation at a recent meeting in Paris. A recommendation of the managing directors for a fund of \$60,000 was approved. This money was allotted to the societies from the repayments which they had made in the years 1927-1928 on the loans previously granted them by the Joint Distribution Committee and the Foundation.

### Closing Hours and Obsequies of Adolf Kraus

"I CAN feel the gates closing upon me."

Adolf Kraus spoke these words to his children assembled about him on Sunday evening, October 21, 1928.

For several days he had been writing in his apartment. On Sunday afternoon he seemed to be suffering from a cold. He fell asleep and in the morning a nurse found that his heart action was not good. He remained in bed and though he said he had no pain and was comfortable, he seemed tired. Toward noon he fell into a deep slumber.

At three o'clock, while he was asleep, the nurse noticed a single slight gasp and a moment later his pulse ceased. He was gathered to his Fathers.

Thus passed a great man in Israel.

Within an hour after his death the papers carried the news and soon telegrams came from all quarters of America. The press associations sent the news across the seas and before noon Tuesday cablegrams began to come in.

On Wednesday afternoon there assembled in Temple Isaiah, Chicago, a gathering the like of which has seldom been seen. There were hundreds of B'nai B'rith, rich and poor, active and inactive; the multi-millionaire sat beside the humble side street merchant, all alike conscious of the loss of one who had helped his fellow men.

Among the honorary pall bearers were sturdy pioneers who worked with Adolf Kraus to build up a greater Chicago; county, city, and state officers; members of the judiciary who adjourned their courts, all in tribute to a great civic worker, a great lawyer, a great editor, a great citizen.

Softly the organ pealed forth a dirge. Dr. Joseph Stolz, companion and co-worker for years, feelingly read the funeral service. Rabbi Gerson B. Levi spoke the eulogy. It was a fitting tribute to the man, the Jew, the citizen, the father, the husband, the friend.

The president of the B'nai B'rith, Alfred M. Cohen, followed Rabbi Levi with a brief but beautiful eulogy of his predecessor.

The favorite hymn of Mr. Kraus was sung by the choir. Then, between lines formed by the honorary pall bearers the casket was carried down the center aisle by the active pall bearers: Bros. Adolph D. Weiner, William Wilhartz, Benjamin Samuels, Gus. M. Greenebaum, Dr. H. I. Davis and Hiram D. Frankel. These men were old friends and active co-workers of the deceased. All were past Presidents of District Grand Lodge No. 6, as was the deceased who presided in 1882 and again in 1904.

The funeral cortege passed through Michigan Boulevard to Rose Hill cemetery. At the cemetery Rabbi Stolz paid final tribute to his life-long friend, Kaddish was recited, and then all that was mortal of Adolf Kraus was committed to mother earth.

Hundreds of floral pieces were placed over and beside the grave.

In the evening many gathered at the family home, and with the widow, her daughter and sons, joined in prayer.

The honorary pall bearers included judges, lawyers, doctors, merchants, bankers, civic workers, state, county, and city officials of Chicago and many other cities. They were: Judge Samuel Alschuler, Jacob Alter, I. Baumgartl, Maurice Berkson, Gottfried Bernstein, Rudolph S. Blome, Dr. Boris D. Bogen, Alfred M. Cohen, Clarence F. Darrow, Judge Joseph David, Samuel Deutsch, Albert Eiger, Gustav Fischer, Judge Harry Fisher, Oscar Foreman, Judge Hugo Friend, Joseph F. Grossman, M. E. Greenebaum, Clarence M. Goodwin, Harry Hart, Charles R. Holden, Judge Henry Horner, Wm. Juergens, Julius M. Kahn, Adolph Karpen, Otto Kaspar, David S. Komiss, A. M. Krensky, Thomas Lawless, Sigmund Lederer, Jacob M. Loeb, Dr. Matthias E. Lorenz, John Magnus, Isaac H. Mayer, Morton Mergenthein, Carl Meyer, Henry Monsky, Dr. J. H. Meyer, Hy Padway, Judge Hugo Pam, William Rehm, Leo Reitman, Harry L. Rickard, Julius Rosenwald, M. M. Rothschild, Toby Rubovitz, Judge Joseph Sabath, Dr. Otto L. Schmidt, Richard Schmidt, Jacob Schnadig, Sigmund Silberman, Julius F. Smietanka, Edward Sonnenschein. Albert Steindler, Sigmund Strauss, William Sultan, Maurice Taussig, Charles J. Vopicka, H. G. Wexler, Sigmund Livingston and Arnold Wolff.

HIRAM D. FRANKEL.

# Excerpts from Dr. Wise's Address at the Unveiling of the B'nai B'rith Memorial to Zebulon B. Vance

SPEAKING on the invitation of the I. O. B. B., Dr. Stephen of Wise, who had been especially appointed by President Alfred M. Coher gave the principal address at the unveiling of a memorial tablet to the Civil War Governor and late U. Senator, Zebulon Baird Vance, at the dedication ceremony held at Calvar Church, Fletcher, N. C., October 14

"We of the House of Israel have never forgotten and never shall for get how to be grateful to those where are just to us," said Dr. Wise, after praising the B'nai B'rith for rearing and dedicating the memorial. "Jewish history, which records in terms of centuries and even millenia, enshring memories as does no other people whether for good or for evil. Keener and surer than the remembrance of hurt and wrong to Israel is our memory of and gratitude to such as in an generation, remote or recent, have been just to Israel.

"Cyrus and Alexander in the fapast, Lessing and Macaulay, Balford and Woodrow Wilson, in the days the are nearer, were all just. Senate Vance, not by any act of ours, but by his own imperishable word, has estimated his name in the roll of the unforgettable. The kindness of all of them was that they were great enough to be utterly just of attitude toward the Jew.

"In our remembrance of Senate Vance in this hour, be it noted that eloquence is more than speech aflam The only true and abiding eloquene is the service through public utte ance of a cause. The highest eloquence is resistless and prophetic advocacy a cause, the eloquent man being th prophet servant of a cause divin Such was and is the eloquence Senator Zebulon B. Vance. Senate Vance's life and his service to his sta in time of stress, and to his country at all times, the service of justice which he rendered to the God-chose people of Israel, these things will liv forever. For the cause of justice eternal and the man who wields sword is immortal."

### The Birth of Israel

#### PART II

### By Samuel S. Cohon

II. Israel in Egypt

HE traditions of Abraham display a B a b y l o n i a n background. When we reach the latter part of Jacob's life the atmosphere turns predominantly Egyptian. This is inditive of the radical political change

pich Palestine underwent during the e of the Patriarchs. Hammurabi's ngdom shared the fate of those of her conquerors. A few centuries ter his death, it declined in strength d fell before the savage hordes of a Kassites, who pushed into the coun-

y from across the mounins of Elam. About 1750 ey seized Babylonia led it for more than five d a half centuries. During is upheaval Palestine fell vay from Babylonia only on to become part of the pire of the Pharaohs. Cocident with the seizure of abylonia by the Kassites, the elta of the Nile was overrun the Hyksos, a people of mitic origin. From their pital of Avaris, at the outh of the most easterly or clusiac branch of the Nile, ey ruled Palestine as well the Egyptian Delta.

It was probably during this riod of Hyksos' domination at the household of Jacob igrated into Egypt. The st of Jacob's children to ach Egypt was Joseph. Comg as a lowly slave, this feed man rose, by virtue of s native nobility of charactrand administrative skill, to e exalted position of vizier.

phenomenal was his career that the cry tellers of later ages made it the sis of one of the noblest and most rilling romances known to literary the is credited with wise and human statesmanship which proved of ost far-reaching consequences to the cryptians.

Their country is the creation of the ile. The river's annual inundation curs with extraordinary regularity, us insuring the fertility of the land.

unknown. An inscription at El Kab records the occurrence of a famine, possibly during the rule of the Hyksos, within the general limits of time to which Joseph's activity seems to belong. The Hyksos' invasion destroyed all property rights in Egypt. In the absence of Egyptian owners the Pharaohs of the XVIII dynasty, who expelled the Hyksos, took over the land and disposed of it by gift or lease to whomsoever they pleased. Thus the Pharaoh came to own all the land save that held by the priests. About the same time we also hear of the ap-



pearance of public granaries, the superintendent of which figured as a very important Egyptian official. The Bible identifies Joseph with the transfer of the Egyptian soil from the people to the King and with saving the country from famine through careful control and distribution of the grain supply among the starving populace.

The severity of the famine, which was felt also in Canaan, brought the rest of Jacob's household to Egypt. Similar migrations of Bedouins to pas-

ture their flocks on the Egyptian frontier are recorded. As the kinsmen of Joseph, the seventy members of Jacob's family were received kindly by the Hyksos and were permitted to settle in Goshen, a small district about 100 square miles, to the east of the Nile Delta, at the mouth of the Wadi Tumilat. There they lived for many years, engaging in pastoral pursuits. Some of them acted as overseers of Pharaoh's cattle. Living apart from the Egyptians, they presented their separate their Semitic tribal organization, dialect, customs, and religious prac-

tices that came down to them from Abraham.

About the year 1580 the princes of Thibes, the strongest of the petty kingdoms into which Egypt had crumbled, succeeded in breaking the power of the Hyksos and driving them back into Asia, through Palestine. For several generations the struggle against those Asiatics who entrenched themselves at Kadeshau the Orantis, continued until Thothmes III established himself as master of the whole Syria-Palestine. Its native princes now ruled Egyptian vassals. The rich kingdom of Phoenicia acknowledged Egypt's suzerainty. The Hittites of Asia Minor and the Mitaoni east of them sought its friendship. Even the newly born kingdoms of Assyria curtsied before Thothmes III.

With the expulsion of the Hyksos, their Semitic kinsmen, the Hebrews or Bene

Israel, drew upon themselves the hostility of the natives. As a foreign element on the eastern border of Egypt, they were regarded as a potential danger in case of another foreign invasion. A new Pharaoh who "knew not Joseph" robbed them of their independence and removed them from their flocks to labor on his fortifications. "And they built for Pharaoh store cities, Pithom and Raamses." While the first was located in the Wadi Tumilat, the other seems to be

Avaris, the former capital of the Hyksos, subsequently named Pi-Ramessu, and still later Pelusium. Their lives were embittered and their spirits crushed by the burdens that were laid upon them. And they filled the heavens with their cries of anguish.

The biblical account of Israel in Egypt, written many centuries later, furnishes an extremely scanty version of the actual events. It leaves us uninformed about the duration of the oppression. In one place we are told that the entire sojourn of Israel in Egypt covered 430 years, but elsewhere it is suggested that this figure be cut in half. Josephus, following older traditions, harmonizes these contradictory figures by assigning the 430 years to the whole period from Abraham's arrival in Canaan unto the Exodus and allowing only 215 years for the residence of Israel in Egypt. The actual bondage must have extended over a small part of that period. Furthermore the circumstances that led to the Exodus are overlaid with the miraculous beyond confident reconstruction. The Bible pictures this supreme event in the early history of Israel as the culmination of the trial of strength between Yahweh and the gods of Egypt. He "executed judgments" upon them and delivered his chosen ones with a mighty hand and with an outstretched arm.

Moses, the moving spirit of the Exodus, is likewise encircled with a halo of supernatural glory. From his birth to death he is set apart for an exalted mission and lifted to an eminence above ordinary mortals. Though

standing in clearer light of history than the Patriarchs. his life is filled with a greater share of the marvelous than theirs. However, properly read and interpreted, the wonder stories woven into his biography appear as the tribute of love paid by later generations to the memory of the heroic figure who breathed the spirit of national unity and self-assertion into the enslaved shepherds, who revived their faint hearts and who fired their minds with holy zeal for freedom and for God.

All that may be

conjectured is that in the Fifteenth Century before the common era, possibly during the reign of Amentotep II, the successor of the Thothmes III on the eve of Pesach, the spring festival which as shepherds they had preserved from earliest times, the children of Israel, under the leadership of Moses, left Egypt in haste under the cover of night.

#### III. The Generation of the Wilderness

The Israelites entered Egypt as a household; they departed as a nation. They were hardly as numerous, at the time of the Exodus, as the biblical narratives would lead us to believe. It has been estimated that Goshen could sustain only from five to ten thousand people. "A mixed multitude," all are told, "went up also with them," probably consisting of other Shasu or desert nomads, who, drifting to the Eastern Delta, suffered there the fate of the Israelites. Though not united in blood the whole body of refugees was bound together by a common hatred of servitude and by a strong desire for freedom.

Nothing can be confidently said about the route of the Exodus. If, as has been suggested, the Israelites left Egypt from Avaris in the Delta, they followed "the track leading by the sea over the narrow spit of land which separates Lake Serbonis from the Mediterranean. This is a much less popular route than the more southerly one i.e.: ('the way of the Philistines'), which it joins eventually before reaching el-'Arish, though it has on occasion been used for the transport of troops.

Its unpopularity is doubtless due to its exposed nature, to the prevalence of quicksands, and to its liability to sudden swampings through a north wind." (T. Eric Peet, Egypt and the Old Testament, pp. 138-9.)

The troops of Pharaoh set out in hasty pursuit of the runaway slaves and overtook them at the Yam Suf or Sea of Reeds. "Clearly it is not the Red Sea, as the Greek translator thought, but some piece of water on the edge of the Mediterranean fresh enough to allow reeds in it. The continual changes which take place in the extension and nature of the lagoons which edge the sea between Egypt and Palestine "render it impossible to place more closely the position of the biblical 'Sea of Reeds.'" (Ibid, p. 144.) As the place was unsuited to the employment of a force consisting largely of horses and of heavy chariots. the Egyptians were thrown in confusion and were forced to retreat with heavy losses. The wonderful escape of Israel from the pursuers appeared as a direct sign of God's intervention. The subsequent generations thrilled with the memories of this occurrence and celebrated it in story and song. The biblical historian writes: "And Israel saw the Egyptians dead upon the seashore. And the people feared the Lord, and they believed in the Lord and in His servant Moses." And in one accord, the Israelites sang with Moses the great song, the stirring melody of which has rung through the ages: "Who is like unto Thee, O Yahweh, among the Gods; who is like unto



Moses and the Burning Bush

nee, glorious in holiness, fearful in aises, working wonders. Yahweh all reign forever and ever."

Necessity directed the course of the fugees. His acquaintance with the sert, its oases and its paths, gained nen as shepherd he tended the flock Jethro, his father-in-law, fitted oses to act as their guide. He sought lead them directly across to Kadesh, nich is identified with the oasis of n Gadis on the southern borders of naan. Amid their troubles to find ater and food, they were attacked by e desert tribe of Amalek. Fearing at the oasis could not support the yptian refugees as well as themlves, the Amalekites tried to check eir advance. A successful battle was ught under the generalship of Joshua, nile Moses stood with uplifted hands, spiring the people with courage. ith the Amalekites out of the way, oses directed the people forward to e locality, where the most important ent in the world's spiritual history as soon to take place.

At Mt. Sinai, amid "the waste and wling wilderness," Moses formed a venant between Yahweh and Israel, promulgating the Ten Commandents, mankinds' first and most imortant charter of liberty, the first ll of Rights, and Declaration of Inpendence. Moses did not proclaim a ew religion. He appealed to his ethren in the name of the God of braham, of Isaac and of Jacob. But vitalized the old faith and applied to the fresh circumstances of the y. He also deepened the knowledge God. One biblical tradition claims at while the patriarchs had woriped him as "El Shaddai," the mighty God, Moses learned to know im as Yahweh, the Eternal Creator, ho not only demands homage but who so extends His love and help to His ithful servants. The Israelites were know him not as an abstract deity it as their personal deliverer. No. her God was to be tolerated beside m. They were to worship him in e spirit of the truth: "Thou shalt ot take the name of Yahweh, thy od, in vain (i. e. to deceive)." His orship demands a Sabbath of rest, nd six days of honest labor. mily must be united by ties of revence for parents, and of unstained njugal purity. The neighbor's home, s life, and property, are sanctified the commands. "Thou shalt not urder; thou shalt not commit

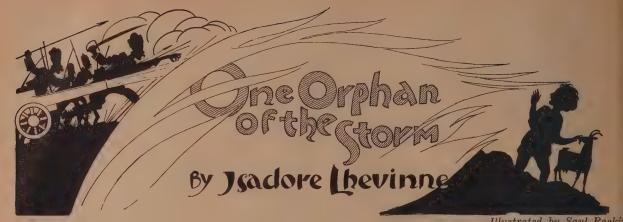
adultery; thou shalt not steal; thou shalt not bear false witness against thy neighbor; thou shalt not covet anything that is thy neighbor's."

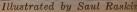
These were the principles of the religion which Moses taught the people of Israel. They formed the terms of a contract between God and Israel, a covenant based on a "reciprocity of obligations." God the lover of righteousness, would be Israel's protector, on condition that Israel prove faithful to His commands. Disloyalty on the part of Israel absolved God of further obligations to the people. This constituted the basis of the ethical side of the religion of Israel, and raised it above the religions of their neighbors. While Kemosh, the God of Moab, or Milcom, the God of Ammon, was supposed to favor his tribe, right or wrong, Yahweh, as Israel was taught to look upon Him, favored His people only so long as they followed righteousness. He loves the good and He hates the evil. This was the greatest service of Moses to religion: he established the worship of God on a moral basis. Henceforth, mankind was to know that justice and righteousness are the habitation of God's throne, that mercy and truth greet His countenance.

In the spirit of this religion, Moses labored for many years among his people. At the advice of Jethro, his father-in-law, he organized simple courts and placed able assistants over them. The judgments which were thus passed by the courts formed the basis of that remarkable system of legislation which we now find in the Torah. He also erected the first tabernacle, a movable sanctuary, which consisted of a spacious tent with an ark holding the tablets on which were inscribed the Ten Commandments. He thus laid the foundation of Israel's new law and ritual as well as of its religious beliefs. He transformed the body of slaves into free men, and mapped out for them the road to spiritual liberty.



Moses Breaks the Tablets







Y life's most cherished dream, to reach my fifth birthday, had suddenly been vested with all the throbbing delights of reality. I expected more consideration from the cold, in-

different crowds. It was high time they should stop hushing me down and snapping at me. Perhaps now they would give me a chance to get a glimpse of things they so greedily held for their own enjoyment. Life was like a pleasureable stroll from school. In your leisurely ramblings you took in a birch grove, and rolled in the luscious grass in the meadow, and slid downhill to the dreamy forest brook. You are bound to see more of life as you proceed.

Spring came early that year because my fifth birthday was in March. I had prayed for a quiet and warm day, and got it. The day was very blue and in the evening the moon was not bloody red as a few days before, but languid and soft. Not a breeze stirred the frail limbs of the birches. Yet they shook continuously as if afraid to trust the untimely quiet. Their tremor was the only thing that clouded my happiness. But birches ever tremble like little girls.

The whole town was bathing in sunlight. Huge bells rang far away with blunt, heavy bellowings like the barking of Yoss, the teacher. these pompous noises shrill singing shouts crept in like the dry rappings of a blind man's cane. There was no school that day not only for me but for all the boys, and I thought it rather nice of mother to be so generous to my friends. Most beloved of mothers! Her smile brought the world to her feet. She knew Yoss and frequently regaled him with tasty pies and puddings.

But no one came to my party: I was not allowed to leave the yard. Our goat and shepherd dog kept me com-

pany; and yet an ominous sadness tugged at my heart. The goat licked my palm dry. Was she going to eat my fingers? I struck her and she lay down and looked at me sadly. Then I rode on Shep and rolled with him all over the grass, until I was tired and broken in my limbs. I fell asleep. But the bells clanged louder, and soon the goat licked my face and aroused me from slumber.

Warm twilight was enshrouding our village. The horizon was red, and red were all the windows. Suddenly the pink gave way, and a yellow eye peeped through it straight at me. Cold fear seized at my heart. Where was my friend, the moon, so round and reassuring? Red and yellow was the world, desperately wrangling with the ghastly dusk. Shadows flickered by our fence. Bearded men, dishevelled women. The end of the world had been proclaimed by that yellow eye, and I was first to receive the message. But how could I warn them? The gate was locked, the fence was high.

I noticed the running shadow of Reb Yoss. Will there be school tomorrow? He scuttled by like a lizard.

"There he is!" I heard mother's voice. She darted through the dusk and seized me shaking with sobs. "There, there, there!" she sobbed. "My beloved, my only one, my love!" And the more she spoke, the more she shook with sobs. What had happened? Shadows surrounded me. Shep burst into a long funereal howling, raising his muzzle to the sky as if he sensed fire. The white goat bleated. M-m-meh! she moaned rubbing her neck at my knee.

"Quicker! Quicker!" came father's voice from the dark.

"Where are we going?" I asked, tugging at mother.

"Hush! Hush!" came the whisper. Soon we were on the road. Where were we rushing? Where was Shep? I whimpered. Father dropped his heavy palm on my mouth. My breath failed me. How rough he was!

"Hush! Hush! my only one!" came mother's sob.

"Why don't we light a lamp?" asked.

"One more word and I shall murde you," father growled.

We began to run. The heavy bell were still pounding and the stinging shrill baby-bells were vieing with their basso. Cannons could easily reach across the river, mother whispered Father prayed. What was that work cannons they mentioned so often? thought of a thunderous stream fall ing from rock to rock, down, down into a precipice. I was short of breath If a cannon caught me now I would drown. I felt tired. I might float for a few minutes, but not if the cannon were rough.

Night came and hid us with her black blanket. I would not mind running i mother had not sobbed so and if I wer sure there would be no school tomor row. Before and behind us, shadow dropped their curtain. Everybody wa running. I was wondering whether had prayed the proper way. Perhap I enumerated the words too fast and God did not understand me; or my fac might have been turned in the wron direction. Was not East to the right It occurred to me that this way o finding East was uncertain, for, as you turn around, West would be East an East would swing to the West. I grey flabby with fear. Sure enough m prayers could never have been ar swered. I moaned.

"Oh, be silent, my boy, be silent, I heard mother's quivering voice Someone dragged me down moist slip pery shaking steps. I breathed th damp air of the dark cellar. I say several devils in the corner. One imp particularly was awesome in his blackness, blacker even than the night. Their eyes glimmered wickedly. For a moment I thought they would burn themselves into my brain. I screamed.

"Silence!" growled father and seized my throat with his hairy hand. There were other people near me huddled like a herd of sheep before a storm, and I felt their hot and heavy breath. Bam! Bam! the bells thudded far away. The earth shook with merry noises, and the cellar engulfed us with its black maw. I wanted to sob, for there is nothing that terrifies me more than darkness.

I held on to mother, and suddenly the paralyzing thought came into my

mind that I was clinging to a stranger's hand. It was rough and chapped and smelled of herring. "Mother," I wanted to shout. How did she ever loosen her feverish grip in the dark! I was afraid to utter a sound, though I was trembling with fear. To make sure that I really was lost, I began to feel the woman's skirt. There were patches on it that I never saw on mother's. As I lifted my hand, I

realized in a fit of frantic anxiety that the woman near me wore no belt nor apron, hence was not my mother. A wave of hot breath dampened my face and a fitful voice reached my ear: "Leave me-alone-now-Baruch-This is no time nor place"- And I knew that I was lost, I knew she was not my mother. I pictured my dear, my beloved mother in another corner of the cellar, perhaps in that very corner where the diabolical gnomes had their dance, with father's hairy hand choking her mouth to prevent her from shouting. What were they all afraid of! Why did they sit in the black cellar? Were they praying!

Soon I fell asleep, lulled by the bambam of the distant fire-crackers. I dreamed I saw a cannon with a big belly falling through the ceiling. It rolled all over me with a frightful clattering. But I could not open my eyes. If I saw the cannon in front of me I would die with fear. As a

dream it was not so oppressing. It was rather pleasant to roll along and seesaw on the huge cannon that was not unlike a rolling pin. From somewhere came mother's voice, shrill, poignant, agonizing, disturbing even in a dream. Soon it was all over. I saw the same blackness. Perhaps I was still sleeping. How could I tell day from night if there were no windows? Feet trampled on me, fists shoved me aside, yet not a sound did I hear, nor a whiff of loud breathing over me. Bam—bam—bam went the bells. Was it a church festival!

"Ai-ai-ai" came a shrill and sudden shriek.



"Where were we rushing?"

"Ai-ai-ai!" the cellar moaned with a thousand voices.

"Bambambam," the bells laughed and roared just as at the tsar's birthday. The black silence was no more. The cellar door had been swung open. A flash of lightning drilled my eyes. Was that a cannon? A big man with a gun, and behind him many many wicked Cossacks in high fur caps. So it was they who had been doing all that bambambamming with their high hats which like big paperbags could be filled with air and then exploded with a pleasant merry noise!

"Mmmmmmm"...the cellar groaned. And again I heard my name. I rolled behind the barrel and squatted under the broken boards. I was very small.

Soon I was all alone. Where was the fat woman who told Baruch that that was no time nor place, for what? My limbs were numb, I was very hungry. But at least the cellar-door was open and I was no longer drowned in chunky

darkness. My eye merrily caught a bit of gorgeously red sky. Dogs' howling reached my ear. There was a fire somewhere. Out of their high hats the wicked men had taken fire and dabbed it on the thatched roofs of the village. Perhaps if I told them it was my fifth birthday they would have acted differently. Most people are fond of small children and will do their best to please them.

But the pangs of hunger grew unbearable, and I crept from beneath the musty boards and felt my way toward the street. The bells no longer clanged, and sordid fear gnawed at my heart. I peeped through the opening. I was in a strange village. What had happened

to our home town? Why had we run so furiously? Perhaps it was all a dream and there really was school today. was helpless with fear. I dreaded Yoss's ruler more than the hairy hand of father. He had once taken off my trousers and beaten me so that I could not sit for nearly two days.

I strolled around the corner, praying to God the flight should not prove to have been a

dream, when suddenly my eyes fell on Reb Yoss himself. I was stupified. I understood less and less of what was going on. But it was too late to retreat. No doubt he had seen me. I approached him deferentially and coughed. Was he angry at me? He would not turn his haughty face to me. He sat in a most ridiculous pose on the doorstep. Was it not time for school? The wind rose and stirred his long beard. And suddenly he fell on his knees into the thick dust.

"Reb Yoss!—Reb Yoss!" I shouted lifting him. But he was heavy and he fell again, now face downwards. And as I bent over him I saw that he had no face, for it was red and where once there had been eyes there now were two big holes like the inside of a ripe plum. Again and again I lifted him, but he refused to say a word, and I sadly walked off, leaving him to his stubbornness. What strange game was this?

Everywhere on the porches I saw men and women with or without faces, with or without hands, or beards, or breasts. Why would they not stand up and say hello as I passed? Or perhaps this was what the Bible called dead? "And Abraham was very old, and he died." What did it mean? Plumeyed and stiff and drolly silent?

Someone licked my palm. Beyla, our goat! How wonderful it was to have someone near me. I seized her dugs and filled myself with warm tasteless

milk, and kissed the white goat and hummed an old cradle-song about a white goat so clever and attentive to well-behaved children.

I marched into another street, the goat trotting alongside and bleating dolefully. "Mmoooooo," she whined rubbing her bearded chin against my palm, and jerking aside as we passed by red puddles. Several men and women lav in the middle of the street. They were undoubtedly dead, for the first sign of death. so I understand, is an outstretched position. I began to be worried about Reb Yoss. for he too, no longer was sitting but crouched in the dust.

Suddenly merry peals of harmonicas and accordions caught my ear. Not all the village was asleep. I pulled at the goat and ran toward the tavern from which came the strains of the harmonicas. I knew it was a tavern because there were a few broken bottles in front of it. Perhaps there were actors or strolling magicians and they would let me watch them. I stopped on the threshold.

In the middle of the misty room, amidst choking fumes of tobacco my mother was dancing. Why was she dancing! Men with high fur caps sat around the table and tapped with their silver swords and roared like policemen.

"Look who is here!" one of the big cannons shouted. "Another Jewish brat!"

"What brat?" I thought. "And what is a brat?"

"Mother!" I shouted in sudden anguish, and ran to her, and the goat ran after me. A wicked man barred the way with his sword, and I fell. The goat stumbled over me. They roared with delight, and the accordions played All Along the River. It was

very nice music. I remembered having approached one of the players. Mother made strange faces, and I was frightened. At that time I thought I had opened my eyes at the wrong time. The dream went on. Still I made the last attempt to wrestle myself from the strangling hands, and cried, "Mother! Mother!"

"What's that brat hollering?" one of the Cossacks shouted, unsheathing his sword. It was then mother screamed piercingly.



And she lifted me high in the air.

"Don't touch him," she gasped. "He's a Turk."

"What is a Turk?" I asked in amazement.

"He is Turkish, he is a Turk," she shouted at the top of her lungs. She never spoke so loudly. Maybe it was because father was not around.

"What a shrimpy Turk!" the Cossack laughed and walked over staggeringly to me. His mouth was like a wine-cellar. The other Cossacks surrounded me and lifted me in the air.

"He is the son of the Turkish gardener," mother cried. But was that woman really my mother? She made funny faces at me, and she wore no clothes. And why did she call me a Turk? A Turk was a man with a red cap and many wives and a moonshaped belly.

"Dance!" the Cossack suddenly shouted, and the woman wiggled and pranced merrily. She had never done that before, except on Purim, but then she was dressed jauntily and wore a mask.

"Mother! Mother;" I cried.
"Is there a holiday today?"

"Whom did you call mother?" the wicked man asked.

"Oh, I never saw that funny child before," mother screamed and laughed.

"You're funny yourself," I wanted to say to that woman, but my tongue would not move. Around me there were red faces, blue noses, hairy chests, and terrifying guns and sabres. Perhaps one of the men was a disguised cannon and would soon throw his thunderous bullets at me.

The Cossack with the accordions shoved me aside and pressed the shiny white plaques.

"Dance, dance, you dog!" they shouted.

"Dance, dance," the chairs clamored.

"Dance, filthy Jewess," the big man cried.

"No, no," she sobbed covering her face with trembling

hands. "Oh, have pity."

Fear seized my heart. She
was my mother.

"Come!" I suddenly screamed. "Come with me, away from these murderers."

"Yes, I'll dance," mother cried, and clutched at me and the goat. "A merry whirligig—Hoo-la-la"—

And she squeezed my throat, and lifted me high up in the

air, and capered and pranced like a cavalry horse, and bit at my lips, and whispered into my ears: "My beloved—my only one—my doll—my sweet one, innocent, tender—boy—go right to Malahovka—and see uncle Reuben—and tell him—that you—are an orphan."

And she let me loose, and cried, and howled to the Cossacks: "There he goes, that funny Turkish kid."

They chased me out and shut the (Continued on Page 73)

### In the Public Eye

George Blumenthal

R. GEORGE BLUMENTHAL believes it is just as necessary to upport the arts and sciences as it



George

Blumenthal

is to relieve human suffering. He and his wife have just given \$1,000,000 to the Metropolitan Art Museum.

During the years of his wealth he has distributed his philanthropies evenbetween human relief and

public education. For many years he nd his wife have been active in the ffairs of Mt. Sinai Hospital, New ork City. Several years ago they ave \$150,000 for an addition in nemory of their son, George Blumenhal, Jr., and only last year they made p a \$103,701 deficit in that instituion. French hospitals as well as the Iniversity of the Sorbonne were the ecipients of Mr. Blumenthal's gifts, nd in 1925 he was made an officer f the Legion of Honor for his aid o France in stabilizing the franc.

Mr. Blumenthal, who is a trustee of he Metropolitan Museum, stipulated hat the interest on his latest gift be llowed to accumulate until after the leath of the two donors, when both rincipal and interest shall be used to uy works of art.

### Frederick M. Warburg

OT every young man is interested enough in his co-religionists to nake a trip all the way to Poland to investigate their

condition there,

but Frederick M.

Warburg did just

that. He went

shortly after his

graduation from



college, accompanying the wellknown James Becker. Now, following

in the footsteps Frederick M. of his famous Warburg father, he has been named associate chairman of the drive through which the Federation for the Support of Jewsh Philanthropic Societies hopes to aise \$1,750,000 to complete the \$5,-

300,000 for the current year. And Mr. Warburg is only in his early thir-

Before councillors and division heads of the 134 industrial and professional groups of the Business Men's Council Mr. Warburg mapped out his plan for the forthcoming campaign a few weeks ago. Both his father, Felix M. Warburg, and his grandfather, the late Jacob H. Schiff, were founders of the Federation, as well as internationally known philanthropists.

Mr. Warburg's activities include membership on the boards of the Jewish Social Service Association, the Ninety-second Street Y. M. H. A., the Boy Scout Foundation of Greater New York, the National Playground and Recreation Association, Better Times, the International Migration Service, and other philanthropic and social organizations. \*

### Aaron Waldheim

NOT content with being one of the largest donors to the Jewish Hospital in St. Louis, Aaron Waldheim, its



Aaron Waldheim

president, and Waldheim. Mrs. have recently given an additional \$200,000 for the erection of a health clinic adjacent to the main building. The new structure will be known as the Waldheim Health Clinic.

Wise philanthropist that he is, Mr. Waldheim's latest gift will benefit not only Jews, but people of all religions and creeds. Realizing that sickness is non-sectarian, he stipulated that the health clinic should also be nonsectarian. In this way, he has earned the gratitude and affection of all the people of his city, and has done his bit toward the establishment of tolerance between persons of differing religious beliefs when it comes to questions of the humanities.

Mr. Waldheim achieved his business success first in Cincinnati, where he was born in 1863, and educated in the public schools. It was there he became president of the large May-Stern Furniture Co. In St. Louis he became first vice president of the Boatman's National Bank; president of the Jewish Hospital; first vice president of the

Federation of Jewish Charities; member of the board of directors, U. A. H. C.; Temple Israel; Y. M. H. A., and other social and philanthropic organizations. He was also honorary chairman of the B'nai B'rith Wider Scope Campaign in St. Louis.

### Dr. David Philipson

MPRESSIVE ceremonies marked the celebration of the fortieth anniversary of Dr. David Philipson's spiritual



Dr. D. Philipson

leadership of Congregation Bene Israel in Cincinnati.

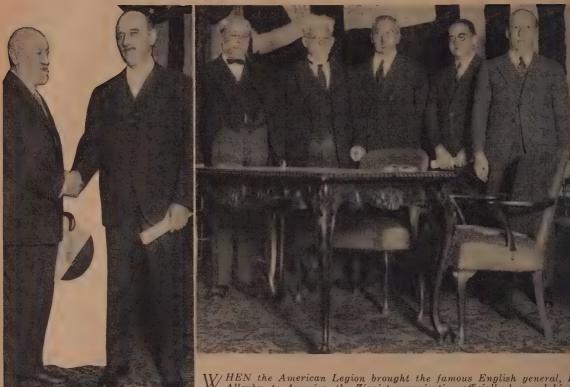
Mr. Alfred M. Cohen, on behalf of the board of governors of the Hebrew Union College; Rev. Hugo Eisenlohr, representing the Cincinnati clergy, and Dr. Abram

Simon of Washington, D. C., Chairman of the Synagogue Council of America, spoke in glowing terms of Dr. Philipson who, during his long public career has won the love and esteem of the entire American Jewish community, while his former associaates in the pulpit, Dr. Philip David Bookstaber of Harrisburg, Pa., and Rabbi Hyman Iola of Steubenville, Ohio, gave the invocation and benediction at the special service at the Temple on the morning of November 3.

In the evening a banquet was tendered Dr. Philipson by the congregation at the Sinton Hotel. The speakers included Dr. Albert H. Freiberg, Cincinnati, the toastmaster; Hon. Murray Seasongood, mayor of Cincinnati, who delivered the principal address; Mrs. Sig. Bott, president of the Temple Sisterhood; and Mr. Ralph W. Mack, former president of the congregation, who gave a testimonial in recognition of Dr. Philipson's many years of long and faithful service. The following day a children's service was presented, and on Thursday, November 8, the Temple Sisterhood dedicated its meeting in honor of Dr. Philipson.

Dr. Philipson, who is now 66 years old, is dean of American liberal Rabbis. He has done valuable B'nai B'rith service. He is the author of many books that have attained distinction, and is a lecturer of note.

### News in Views



W HEN the American Legion brought the famous English general, Lord Allenby, to America, the Zionist organization officially honored him for the part he played during the war in capturing Palestine from Turkey, thus paving the way for its re-establishment as the Jewish homeland. The photo above and to the left shows Nathan Straus, world-famous Jewish Philanthropist and Zionist, shaking hands with the general; the photo to the right shows, from left to right, Louis Marshall, Rev. Z. Masliansky, Prof. M. M. Kaplan, Judge W. M. Lewis, and Harry Sacher as they appeared at the reception for Lord Allenby at the Hotel Ambassador.



A BOVE is seen a view of one of the most important gatherings of recent times to the Jews of all the world—the between factions were forgotten, and all joined in pledging renewed allegiance to the highest ideals for the the gathering decided to participate in the enlarged Jews







HEREWITH are reproduced three examples of the kind of art B'nai B'rith members of smaller communities will view by means of the exhibition sponsored by the B'nai B'rith Wider Scope Committee. These three works of art were taken from a large display which will be sent to Joseph Herbach, secretary of District Grand Lodge No. 3.

He will send out the entire exhibit as an experiment to communities in his district and gauge the reaction, which is expected to be enthusiastic. The exhibit is part of the educational program of the Wider Scope Committee, and it is hoped that by means of it members in smaller communities will take advantage of the opportunity to witness the best examples of Jewish art.



THE Jews in Russia are finally beginning to return to the tillage of the soil, their ancient occupation which for centuries has been denied them because of the various restrictive measures. The picture to the left shows a typical harvest scene in the Ukraine, where the Soviet government is providing millions of dollars worth of land for Jewish farmers and Jewish settlements. This year's harvest in the Jewish district was reported as satisfactory.



t Conference in New York City, October 20-21. With 400 Jewish leaders from all over the country present, differences Jewish people. The recommendations of the Joint Palestine Survey Commission were unanimously adopted, and Mr. Louis Marshall presided over this momentous assembly.

### The Printed Page

Living Judaism, by Leo Jung, M. A. (Night & Day Press.)

JUNG'S "Living Judaism," which went through a second edition in 1927, is a dignified, thoughtful apology for Orthodoxy. It has the weakness inherent in collections—its chapters are not organically connected; but it has this advantage over an organized treatise, that each chapter can be read as a unit without reference to the rest of the book.

"Living Judaism," is permeated with an ardent devotion, not the blind uncritical devotion of one brought up simply within the "four ells of the Law," but reverence tested by reason and strengthened by a knowledge of the world. Here is a man who knows Higher Criticism from Wellhausen to Haupt, who has studied the philosophies of the world, who has a mind trained in the ways of the West, and who at the same time is thoroughly steeped in Jewish lore.

The manner in which he hurls back the charge that Orthodox Jews are Fundamentalists is admirable. Drawing a superficial analogy between Orthodoxy and Fundamentalism and between Reform and Modernism is very much in vogue among those who substitute analogy for hard thinking.

Most of the Biblical heroes in the section entitled "Our National Gallery," are rather colorless stereotypes, reminding one of the sanctimonious characters in Oppenheim's drawings of German-Jewish life. In the "Song of Songs" the author rises to a high poetic level.

In some of his sermons Rabbi Jung speaks as only the minister of a rich congregation can speak. Thus he advises Jews not to rush to Riverside Drive but to be content with living in the Bronx, and not to leave the training of their children to governesses. Evidently the good Rabbi is not aware of the fact that thousands upon thousands of Jews in New York are dreaming of better days when they will be able to indulge in the luxury of living in the Bronx; and as for governesses, they are to them merely characters in the cinema. His frequent and rather vehement disavowal of anything that smacks of Ghetto life is another indication that his world is the world of the Four Hundred, and that he is rather estranged from the great Jewish masses in America, the Four Million.

Notwithstanding its minor faults, however, "Living Judaism" is an encouraging phenomenon; and it is to be hoped that Rabbi Jung will succeed in bringing up a generation of intelligent Orthodox Jews that will produce its own defenders of the only form of Judaism which is historically justified in calling istelf Judaism, namely "Torah-true" Judaism.

RABBI LOUIS FEINBERG

Students, Scholars and Saints, by Louis Ginzberg. (Jewish Publication Society.)

THIS book deals, as its title suggests, with Jewish study in ancient days and down to the immediate past in eastern Europe, from the Pharisees to the Cheder and Yeshivah of the last century. We have fine studies of the Jewish primary school, the Talmud student, and can practically reconstruct in our minds that bygone type of education and culture. At the same time we gain a glimpse into the heart of Jewish history, the study and observance of the Jewish Law.

The book is primarily concerned with Talmudic Judaism, both in its growth and its later influence, for Professor Ginzberg conceives of Jewish history and life as living through the power of the Talmud. Over half the book is taken up with sketches and tributes of men who represent Talmudic Judaism in the modern world, leaders of eighteenth century orthodoxy and nineteenth century conservatism. No leaders of reform enter this category, as well as no Jewish leaders in literature, public life, or any field except that of Jewish study.

Within this field, however, the sympathies are very broad. There is an excellent brief biography and appreciation of The Gaon, Rabbi Elijah Wilna, both a scholar and a saint in his life; of Rabbi Israel Salanter, the saint par excellence of east-European Jewry; of Solomon Schechter, scholar, and teacher in Europe and America.

In all this wealth of material, we see clearly the central tendency of Talmudic Judaism. We see how the saint and scholar were identical to the Talmudic Jew because the great teacher must command respect as much for his life as for his knowledge, because all sanctity issued from the Law which was also the study of the scholar, because mind and soul were

completely at one in the limited sphere of the Ghetto or the Pale, while today they are constantly at war in our mixed Jewish and cosmopolitan environment.

LEE J. LEVINGER

Lights and Shadows, by Abraham J. Feldman.

THE scholarly rabbi of Temple Beth Israel, Hartford, Conn., has here reprinted eight of his sermons, the seventh such pamphlet since he has occupied that pulpit.

As sermons they are excellent and must have made a deep impression on the congregation. The New Year and Atonement sermons particularly stand out in that direction. On the other hand, these are the least impressive in print. The most valuable in a collection of this kind are the popularizations of Jewish scholarship, those dealing with such subjects as the origin of Christianity and the Sermon on the Mount. These are worth reading everywhere as real contributions to knowledge and thinking.

LEE J. LEVINGER

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To All Ladies, M. J. Goell. (Harold Vinal.)

WHEN Byron wrote "Kiss rhymes to bliss in fact as well as verse," he could have been thinking of such juvenilia as "To All Ladies," a volume of verse by Milton J. Goell. Recently Mr. Goell broke into print with an account of his journeys through the Near East, titled "Tramping Through Palestine." Although the book did not set the Jordan on fire, the young author had something to say and he said it very neatly. But "To All Ladies," is nothing but a collection of verses on a theme very trite to any reader over thirty. Love may make the world go 'round; but the mature reader soon tires of adolescent vaporings on such taken-for-granted subjects as "The Inconstant Lover," "Spring and Spring," "Free to Love."

Even the youthful Keats is not at his best when he laments over the cruelty of his lady love; and Mr. Goell, although a nice Jewish boy, who has brought from Harvard a neat sense of word values, is certainly not a Keats.

ELMA E. LEVINGER

### Mark Antokolski

### By Rivka Levi-Jung



HE story of one of the greatest sculptors that Jewry has ever produced, Mark Antokolski, who, by the way, is generally known as a "Russian" artist, takes us back to time when Russia persistently de-

Mark Antokolski

nied to her Jewish subjects all opportunity for cultural education.

The son of an innkeeper, he was born in Antokol, a suburb just outside of Vilna, in October, 1842. His childhood was peculiarly dull and joyless. Everyone except his mother seemed disposed to handle him very roughly, for as a boy he seemed unfit for any kind of trade. He was first apprenticed to a lacemaker, but soon was taken away to see what he could do in the shop of an engraver. There it appeared that he had at all events the makings of a splendid mechanic.

In his leisure hours, especially in the evenings, little Mark carved small figures in wood and modelled in clay. He made seals with handles that displayed all kinds of figures. other things he carved in an amber brooch the full figure of Governor Nasimoff of Vilna. It was a remarkable likeness, although the boy had had only a fleeting glimpse of the Governor.

He was forced to conceal his bits of work from prying eyes, for all about him seemed united in the determination to frustrate without mercy his shy efforts in the realm of artistic expression. But in spite of all difficulties he was filled with longing to go to the Academy at St. Petersburg and become a great sculptor.

There was only one man who seemed to understand him. He, a certain surveyor, an unschooled fellow who frequently drank a great deal of vodka, by some strange power of insight perceived signs of genius in little Mark, and never tired of praising the little fellow, telling him of the genius that lived in him. Once he exclaimed, "You are really an artist!" and the child never forgot those words.

Encouraged, Mark went bravely one day to the wife of Governor Nasimoff, a lady who was known as a patroness of struggling artists. The pieces that he showed her won her approval to such a degree that she visited his father and gained his consent to send the lad to the Academy at St. Peters-

With an introduction to a lady of the court of the Grand Duchess, Hellen, and with a few roubles in his pocket, Antokolski journeyed, in the summer of 1862, to the capital. He was introduced to the director of the art academy, who accepted him at once. For six years he attended, winning distinction after distinction. He was left a good deal to himself, and this is probably one reason why he developed such great independence of spirit, a trait that was manifest even in his earliest works.

He drew subjects, as was natural, from the impressions of his childhood -from the poverty stricken lives of those who lived in the "Pale of Settlement," penned up as in ant hills, barely eking out a miserable existence.

Among his first works was a carving in wood, in high relief, of a Jewish tailor threading a needle. This he was able to sell for a hundred roubles, and the academy recognized it with a silver medal. His joy over this, his first remuneration for artistic labor, can scarcely be imagined. To appreciate it one should remember that he had been managing to maintain himself on a monthly stipend of ten roubles (approximately \$5.00). The ten roubles were the gift of Baron Ginsberg whose portrait he had made with great skill on a little piece of ivory, using a nail for want of a more suitable instrument.

His ivory statuette "Miser Counting his Money," a motif drawn also from the Jewish life of the town, brought him, at the age of twenty-three, a royal pension of twenty roubles a month. As soon as he was apprised of this, he renounced all claim to the Ginsberg stipend. He wanted it to be used for some one more needy than he.

Later he did two more Jewish subjects, "Dispute Over A Difficult Passage in the Talmud," and his most original piece "Inquisition." These works are noteworthy not only because of their artistic excellence, but also because they are among the first known examples of scenes from Jewish life in plastic art.

Only the busts of the debating Talmudists took form in clay, but luckily some friends of Antokolski saw his sketches of the whole projected work. They show the young men seated at a table by the window, bending over a volume of the Talmud. With startling fidelity are reproduced the furniture of the room, the threadbare garments of the boys, indeed the whole background of the life of the Talmudic students-those poverty stricken youths, who, immersed in the study of the holy writings, defend their particular theories with fiery zeal-all their sordid struggle for daily bread forgotten. One smiles, and yet one senses the undercurrent of tragedy in the lively scene.

"Inquisition" took the world of art by surprise. Not only did the artist therein give to bas relief new depths. but he even made an opening in the piece itself, through which the light falls sideways upon the scene and illuminates it uniquely. We are ushered into an underground vault like a room in which "Maranos" ( Jews who clandestinely practiced the faith of their fathers while masquerading as Catholics) are secretly gathered to celebrate the Passover. A sudden noise! Footsteps! The group seated at the long festive board is gripped with terror. They have been betrayed. All are doomed. There is a rush to escape by another door. The cloth is dragged from the table, crockery and prayer books fall to the floor, chairs are overturned. Only an aged man with the head and glance of one of the prophets of old (Antokolski gave to his Nathan the Wise the very same features), only he remains seated.

With quiet dignity, he awaits his enemies.

And such enemies! At their head with portly stride, comes a fat cardinal. With a troop well armed with swords and halberds is he come . . . Slowly he advances, his glance malignant, his bearing composed and self-satisfied.

We see here recreated a tragic but magnificent phase of Jewish history, with consummate skill, and through the medium of Jewish art. We are reminded of the Jewish spirit, which has survived many such ordeals, and with old time courage conquers new worlds.

A story is told that the artist once left this work at home in Vilna, and that when he next visited there, he found that his "Inquisition" was being used as a part of a hen coop.

One of Antokolski's most powerful works was "Ivan the Terrible"-the Ivan, who was notorious for the intense brutality of his nature, and especially for his cruelty to the Jews. Contemporary records relate that when he was at war in 1563 with Sigismund II of Poland, he plundered the city of Plotz, and that his first act was to cause the Jewish inhabitants with all that was theirs, to be thrown into the River Divina . . . Three centuries later, a Lithuanian Jew conjured up the figure of this monster from the dead-and one onlooker called his work "The Torturer Tortured." But it was not an ignoble revenge that Antokolski took. He shows Ivan as a sufferer, a martyr to his own tragic limitations. The evil spirits that rule over despots are seen in his distorted face; but something like pity touches our hearts.

For the summer of 1871, the artist gained permission to work in the sculpture hall of the academy on his collossal Ivan. In winter he was permitted to work towards its completion only in an attic room. He had to break off the arm of the statue, in order to get it through the trap door and the very strenuous labor in such crowded quarters ruined his health. A bleeding lung forced him into a sick bed. There a servant brought him the news, one night, that a large piece of the model had become loosened. Shivering with ague, he sprang from his bed, determined to rescue his work, and it nearly cost him his life. In his dire need he appealed to the vice-president of the academy to inspect his work and help him somehow. His appeal was heard, and that dignitary stumbled up the endless steps to the attic. He was quite beside himself with admiration, and he persuaded the Grand Duchess Bikolevna to visit Antokolski's studio. She became enthusiastic in turn, and induced her brother Czar Alexander, to seek out the poor Jewish artist. Then all the professorial bunglers shook in their shoes. They implored the young artist to allow the piece to be moved into a larger room. They feared that the Czar might suspect how meanly they had treated the young Jewish sculptor. Antokolski refused, ostensibly because he did not want to endanger his work. It might be broken on the narrow steps. In reality he was actuated by artistic pride. He wanted the Emperor to see how great things can grow in lowly places. And so the steps were hastily covered with a costly carpet, and decorated with exotic plants. The Czar certainly felt uneasy on that labyrinthine way, whose end one could not see clearly, but when he entered the garret of the artist, the work cast its spell over him.

He shook hands with the artist, praised him, and thanked him.

The result was that Antokolski, at the command of the king, was elected a member of the Academy, and his "Ivan," cast in bronze, was bought for the museum of the winter palace.

Everyone who considered himself anyone visited Antokolski in his little attic studio. It was "the thing" to be able to discuss from personal observation the works of the man whose piece the Czar had loudly praised as "good, very good."

The eminent critic, Starsoff, proclaimed his renown in every key, Turgenievem phatically agreed, and became a friend of Antokolski who, in his twentyninth year, had become a Russian celebrity. His

poor health forced him to abandon the Northern climate. He went (in 1872) to Italy, after he had found a most suitable traveling companion in the person of his wife. She was Helen Apatoff, renowned for her beauty, the daughter of a merchant of Vilna, and the granddaughter of the celebrated Rabbi Mordecai of Radin.

From that time Antokolski spent most of the years of his life in foreign lands. He was eight years in Rome, where he became a fellow of the Academy, and over twenty years in Paris.

In Russia, the land that he loved as his fatherland with a devoted loyalty, he produced the "Death of Socrates" (1876), "The Last Sigh" (1877) and "The Head of John the Baptist" (1878). Later he visited his native land only occasionally. In Italy, with its brilliant skies, and its incomparable art, he felt the dawn of



Mephistopheles

a new life. There took form "Peter the Great" (1872), and other works too numerous to chronicle here. Indeed, Antokolski left to the world a complete gallery of the most striking figures in Russian history, giving to each one his proper peculiar individuality, with a technique always sure, and often dazzlingly brilliant.

In Paris, frequent exhibits of his works gave to his life new direction.

He was made a member of the Legion of Honor, and Paris recognized him as its foremost sculptor. He became a world celebrity. He remained in Paris even though that restless city troubled his spirit. He wrote once to a friend as follows:

"In Paris can be found everything, but form is the dominating element. form without content." Yet he wrote to another as follows: "I live like a hermit in the midst of a roaring waterfall, I go nowhere and see no one." It is not strange that one can discover no trace of French influence in his work. Quite in the same spirit as in Russia and in Italy, did he work in Paris. He created there his "Spinoza" and his "Mephistopheles" (which he at first called the XIX Century) and many others.

If we read his highly significant letters of that period, we learn that some strange influence gnawed at his heart. It was the struggle between his visionary love for Russia and the repellent attitude of his Fatherland, that would not

recognize him, the Jew, as its son. While he reaped the highest honors everywhere in foreign countries, became a fellow of the Institute of Paris and of the Berlin Academy of Art, it was not until about 1880 that Russia permitted herself to honor him with the title of "Professor." In contrast with the press abroad which praised him to the skies, the Russian press preserved an icy silence.

Once he encountered in Biarritz the editor of the best known Russian newspaper, the "Nowo je Wremja." "How delighted I am to see you," cried the journalist as he approached, "You are here, our pride and our fame." "You consider me an honor to Russia," re-

plied Antokolski, "how does that dovetail with what your paper writes about me? You surely revile and insult me whenever you can." "What can one do? It is a tradition among us. Not you alone, but also Puschkin and Gogol have we insulted each in his time."

It is noteworthy, however, that this same journal, after the death of Antokolski, in one of its favorite libelous articles against the Jews, printed the



Baruch Spinoza

following lines: "But it is the fact, that when there arises among us a Jew like Antokolski, we ourselves give him recognition, and render him all honor."

When, in 1881, Antokolski heard of the Jewish riots, he wrote to Starsoff and Mamontoff: "I can scarcely breathe, I choke with indignation. I suffer for the Jews and I am ashamed for Russia. Whence this hatred? Be assured that whatever the Jew does, whether he studies only astronomy, art and philosophy, wherever he appears as a competitor, he will not be tolerated, because his superior ability will be apparent. Already in the time of the Pharaohs it was said: 'Perhaps

they will multiply, and will be wiser than us, and will rule over us.' And because of that began the four hundred year servitude. We see that it is an old story, and yet it always is new, always terrible, always heartbreaking."

The following is from a letter to Turgeniev: "The truth is that the Jews have always been a political barometer, as well as provisional

lightning rod, during items of national storm and stress. They were not set upon, accused, and persecuted, only at times when the economic wellbeing of the nation was in danger. The Germans grew arrogant after their victory over France. Soon after the war economic conditions assumed a critical condition, the people were dissatisfied, the parliament threatened to go to pieces. Who was to blame? The Jew. As if he had not lived in Germany before the war, without doing the country any harm, lived in Germany which had proudly upheld the high ideals of truth and brotherly love."

Ten years later Antokolski visited Leo Tolstoi. It was the time when interest in the Dreyfus case was at its highest. To Antokolski's question whether or not he interested himself in the trial, Tolstoi turned aside. Soon afterwards Tolstoi wrote an article on behalf of the Finns, who were known to exclude the Jews from their country. Antokolski could not suffer this in silence. Angered,

he wrote, "I am no diplomat, and I have never been to Finland. Perhaps the Finns are a model people, but I know this: if Count Tolstoi were a Jew, then in spite of his great talents, he would have been driven out of Finland. A man like him should have reasoned more clearly." Fate did not permit him to live to see the time when Tolstoi did take up the Jewish question seriously.

Even as an artist he never ceased to be busy with Jewish subject matter. In the '80's he planned works like Moses, Samson, Deborah, Jeremiah, The Wandering Jew, Shylock. Even in 1902, a short time before his death,

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# A South African Writes About the Jews

By Zelda F. Popkin



AM writing this article about Sarah Gertrude Millin because it is high time that her fellow Jews know about her. It has been high time for several years—since "God's

Stepchildren" and "Mary Glenn" appeared, and more particularly since the beginning of 1927 when "The South Africans" was published in this country. Geography has been the obstacle-one of the principal reasons why Mrs. Millin is comparatively little known here-geography and the absence of sensationalism. Sarah Gertrude Millin lives and writes in South Africa, and she has approached no nearer to the United States than London. Therefore, interviewing her has been out of the question to stay-athomes. But knowing about her has become quite essential, because in her writings she is saying much that is of the highest interest and importance to Jews the world over.

A conscious Jewess, and a sober and profound student, she has shown a keen understanding of the Jewish problem. She demonstrated this first in "The South Africans," a fascinating account of the rise of civilization on the dark continent. Amplifying and expanding the ideas set forth in expository form in the "South Africans," she has used them as the material of a dramatic novel in "The Coming of the Lord," her first novel dealing with a Jewish subject.

There is great difficulty in writing about this author at long distance. First of all, because the external biographical facts of her life, available here, are very meagre. And secondly, because she says in her books the very things one wishes to say about her, and writes these things in a manner so close clipped and word-thrifty, so vivid and yet complete, that enthusiastic praise becomes fatuous. Sarah Gertrude Millin has lived in South Africa all her life, partly in the diamond regions at Kimberly, and later since her marriage to Philip Millin, an attorney, in Johannesburg. She has been a journalist as well as fiction writer, has written for many South African papers, and in addition to a book a year, now does a weekly literary column for the "Cape Times,"

the leading newspaper in South Africa, and contributes articles to the London "Adelphi" and fiction to many magazines in this country and abroad. Her first short story was published when she was nineteen, and she is the author of many pre-eminently successful novels, "The Dark River," "Middle



Sarah Gertrude Millin

Class," "Adam's Rest," "God's Stepchildren," "Mary Glenn," "The Jordans," "An Artist in the Family," and now, "The Coming of the Lord." If my humble opinion is of value, "God's Stepchildren" and "Mary Glenn" are the finest of her work, and rank among the literary productions of this generation which are likely to live.

This superficial outline must necessarily serve most inadequately as a biography of this brilliant young Jewess, for her works reveal a knowledge of and feeling for humanity that can only come from an inner life fully and richly lived. But perhaps it is because the externals of her life and personality are so unsensational that she is so little known in this country where every catch-penny propagandist is widely read, discussed in private circles and in public, and sent on profitable lecture tours. Mrs. Millin has staged no naive discovery of the Jewish problem, no vulgarly paraded return to the faith. She seems to

know what being Jewish really means, and what its obligations are.

Since "Kol Yisroel Chaverim"-all the Children of Israel are brothersthen, the Jew living in South Africa is not fundamentally different from Jews in any other part of the world. With the American Jew in particular can the South African feel kinship, for he springs from the same roots and parallel circumstances have shaped his fate. He, too, is an alien, in a rich new country. His dream of peace and bread took him sailing South instead of toward the Western Continent. His brothers and his "landsleute" are in Lodz, in Minsk, in Ukrainia, in Austrian villages, in Chicago and New York.

In South Africa, as in the United States, the Jew a half century ago was a lonely refugee from European persecution, and a pioneer. He trekked the African "veld" with a pack of goods on his back, a humble peddler, just as his brothers did west of the Mississippi; he settled down somewhere and opened a general store; he brought over wife and children and began to struggle and to save so that his offspring might go to the universities and emerge as doctors and lawyers. But when diamonds and gold were discovered the story of the South African Jew ceased to run parallel to that of his brothers in America. A new Hebraic type, hailing from Germany or America, a self-confident and aggressive personality, came to amass great fortunes.

Today there are 62,000 Jews in South Africa, and in the mixture of white and black races in and around Johannesburg, one in fifteen is Jewish. "Yet," writes Mrs. Millin in 'The South Africans,' "even in South Africa where the Jew has had the fullest opportunities, he is not as allpervading and prosperous as one might casually imagine. There is a Jew-naturally an American-who has amalgamated the theatres and the bioscopes and has also large commercial, industrial and agricultural interests throughout the country. . . . And there are some Jews at the head of the mining corporations, but they live for the most part in Europe and their local lieutenants are not Jews nor do they readily employ Jews. . . ."

As in other parts of the world, Jews in South Africa are small shop-keepers (but not department store kings), jewelers and manufacturers, and, strangely enough in view of the world's belief that the Jew does not love the soil, they are the most progressive farmers in the Union—the maize, potato, and ostrich feather kings. Although they are prominent in medicine and law, they occupy few of the important political offices of the land.

But more important than her analysis of the Jew's economic status is the statement Mrs. Millin makes in "The South Africans" that the Jew is happier in Johannesburg than in any other part of the world. Certainly, the Old Testament reading Boers welcomed him like a long lost brother, and the young civilization where whites are bitterly grappling for domination in a black continent has welcomed the Jew's organizing talents and indomitable energy.

But having flung out her challenging statement about the Jews in her native city, Mrs. Millin proceeds to qualify and almost to belie it. "In Johannesburg," she declared, "the position of the Jew is not now what it was when he came knocking at lonely farm houses, offering in a broken tongue to sell the goods on his back. He was better liked, more welcome in his rarity and pain, than in his multiplicity and comfort. And that, perhaps, is natural. The human soul is always kinder toward adversity than toward prosperity. . . . There is something satisfying in bestowing pity. It evokes a feeling of nobility and self-approbation. On the other hand there is nothing that makes so godlike a demand on human nature as for a benefactor to witness without a qualm the swelling of his beneficiary into a rival.

"And it is this which makes the position of the Jew so difficult. He does not stay down. The will to succeed, the capacity for growth are in his blood. Yet, if he achieves either, he also achieves suffering. There comes a point in his enlargement where his presence begins to irritate his host. It is a question of saturation, of the capacity of the melting pot. A country will absorb so many Jews, will let them go so far. And then enough.

"The country expresses its feeling of repletion in different ways—with politeness, with hauteur, with distaste, with rage. It ignores the Jew socially. It refuses to admit him nationally. It attacks him physically. In these circumstances it is useless for the Jew to point out that he must live somewhere. The necessity is not allowed. He is not wanted and that is the end of it. In South Africa, he fights against this, with reservations bears it, or with pride resents it. And as he is pushed aside, he achieves with his fellows a racial solidarity which meets often with a general commercial and professional resentment."

These opinions, in general, form the mental background for the drama of racial relationships that is enacted in "The Coming of the Lord." In this novel there is not only a skillful, penetrating treatment of the relationships between Jew and Gentile, but between white and black.

The small town of Gibeon, in which the scenes of the novel are laid, might be any American small town to which a handful of Jews have migrated. There lives old Nathan, of whom the author says, "When people spoke of Jews as being this or that, they didn't mean old Nathan. They recognized amiably that he had to close his shop on certain days because of his fasts or festivals. . . They would have been as sorry as people ever are about things that do not concern them, if anything had happened to him.

"He knew it and commented on it in his own quiet cynical way: 'The idiot of the village, too, finds his place there. A person gets used to a thing. I am here popular like the idiot of the village.'"

Old Nathan had no part in the social life of Gibeon, and honestly desired none. But his son, Saul, felt differently. Saul Nathan was a racially conscious intellectual, a physician who had studied in England, had enlisted in the war that he loathed because of a subconscious feeling that the world regarded Jews as cowards. Saul came back to Gibeon to practice medicine and he found the small town laboring under a strange apprehensiveness. On the heights above the town a horde of Kaffirs, led by a black fanatic, banded into a religious sect and calling themselves Levites, had encamped to await a promised coming of the Lord. Gibeon, oppressed with fear born in its timid mind, had formed a Vigilance Association, a Ku Klux Klan, to resist the menace that its own imagination had created. Both Saul Nathan, who desired ardently to fit into the social scheme of Gibeon, and his father, who cared no whit for it, refused to join the Vigilantes. Yet strangely enough, because they both passed the special tests that are always reserved for Jews, Saul Nathan and his father were tolerated in that surcharged atmosphere, and for Saul the social bars were let down a little.

"Every anti-Semite," said old Nathan, "has his favorite Jew, of whom he says, 'This one is different from the rest. I will take him to myself.' It is, besides an achievement, a triumph, for a Jew to be accepted as an equal by those who have hitherto despised him, even when in his secret heart he despises them."

It is old Nathan who makes articulate and coherent the feelings which harass his son's soul—old Nathan whose days are giren to thoughtful silence in a tiny, tawdry shop. Looking at his son he thinks how "nations had grown from the roots of a humiliation and how principles and parties had sprung from the vengeance of a shame," and he tells Saul: "There is no meaning to it if a Jew is refused anywhere. Jesus Christ could not get into the Gibeon Club today."

"He would not want to get in," said Saul gloomily. "That's where the Jew fails. He wishes to get in."

"A human being is a human being." said old Nathan. "You must not expect him to be a God."

"It's terrible to be so unwanted," said Saul.

Thus simply, does Mrs. Millin state her conception of the Jewish problem, which to her is the problem of an unwanted race. Against man and woman, against white and black, she matched her unwanted Jew, and each of them wants something of Saul Nathan, but not the whole. . . . No one of them allows him to be complete, a unified human being, no one except Aaron, the leader of the Levites, to whom the young Jew comes in the rounds of duty and to whom he gives up his life for no cause save duty. True, there is the sort of unity that old Nathan achieves, living in the microcosmos of his Jewish thoughts and traditions, but his is a lonely world and stagnant, and Mrs. Millin leaves one rather with the feeling that Saul Nathan's tragic and futile struggle is to be preferred.

Written with profound compassion, but without sentimentality, with complete and mature judgment, but without smugness or smartness, with richness of language and of dramatic narration, "The Coming of the Lord" is a truly great book, and one for which salutations are to be offered to the brilliant Jewess who is its author, wherever books are read and wherever the Jew desires to hail the genius of his people.

### Pillars of Enterprise: Jews in American Finance



TOICALLY enduring the hazards and heart-aches well known to pioneers, the persevering Jewish money-lender paved an unerring path for posterity, and laid the firm

foundations of the modern banking system. The Jew is accredited with the development of bills of exchange, the banknote, the public debt bond, the stock exchange, and, more important, the furtherance of the interest idea so essential to credit and modern industry.

History texts treat at some length of the discovery of America, yet say little or nothing concerning the factors that made this supreme event possible. At a time when the Spanish monarch, Ferdinand, was vacillating and even indifferent toward provisioning an expedition to attempt discoveries in a still obscure and unessayed world, a party of Spanish Jews comprised the most ardent advocates of such an enterprise. Abraham ben Samuel Zacuto, famous Jewish astronomer and mathematician. and Louis de Santangel, a wealthy Jewish banker, were two of the more eminent zealots. When Columbus was about to tender his services to France in January, 1492, because Ferdinand had refused to make him Life-Governor of all the lands he might discover, de Santangel interposed in Columbus' favor and effectively pleaded with Isabella. Royal consent was thus received, though not a cent from the royal treasury was extended toward fitting out the expedition. This distressing situation was overcome when de Santangel himself advanced seventeen thousand florins (about eight thousand five hundred dollars) toward the financing of the entire project. Account books in which the transfer of money from Santangel to Columbus was recorded, are still preserved in the Archives of

Columbus was not the only renowned discoverer of the time who was directly aided by Jews. Vasco de Gama, who did for Portugal what Columbus did for Spain, could hardly have launched his maritime projects without Jewish aid. Strong Jewish financial support in addition to the works and instruments of Zacuto, facilitated the execution of de Gama's enterprises and contributed much to their successful termination.

Weeds will flourish under any con-

### By David Shulman

ditions. The Anti-Semitism so prevalent in the Old World, quickly spread to the new. The Jews who had migrated to America soon felt the lash of tyrannic masters who kept them in a subs rvient state. Even the Dutch who were a bit more tolerant, made life unpleasant for the Jews. The governor of New Netherlands, Peter Stuyvesant, a man of strong will and prejudices, was hostile to the Jewish immigrants settling there. He soon wrote to the directors of the Dutch West India Company, requesting that "none of the Jewish nation be permitted to infest New Netherlands." The reply he received stated that such a course "would be unreasonable and unjust in view of the aid rendered the Dutch in several of their European wars, and especially

because of the large amounts of Jewish capital invested in the shares of this Company."

As the country grew older and more democratic, the Jews had little difficulty in practicing whatever occupations they wished. When the



Otto H. Kahn

dark days of the American Revolution drew near, the Jews showed their loyalty to the newly-ordained republic by contributing their services along with large sums of money. Some even gave beyond their means, a notable example being Haym Solomon. Solomon, one of the picturesque figures of his times, was born in Poland in 1740. He traveled extensively before coming to America, learning to speak fluently besides Polish and Russian, French, German, Italian, and English. An ardent sympathizer of the Revolution, he proffered his services to the American army. In 1776, he was arrested as a spy by the British, and kept in confinement for a considerable period. When his linguistic proficiency became known, he was turned over to the Hessian general, Heister, who gave him an appointment in the commissariat department. Employing the liberty which was now accorded him, Solomon assisted a number of French and American prisoners to escape. On August 11, 1778, he himself escaped from New York and settled in Philadelphia. He soon became a prominent exchange broker, and did considerable business with Robert Morris, the financier of the American Revolution.

Solomon also became broker to the French consul, treasurer of the French army in America, and fiscal agent to the French minister. In these capacities large sums passed through his hands and he became the principal individual depositor of the Bank of North America which was founded by Morris. The latter cites seventy-five separate transactions in which Solomon's name figures in the negotiations of bills of exchange, by which means the credit of the government was maintained; Solomon being the sole agent employed by Morris. Most of the money advanced by Louis XVI to the cause of the Revolution, passed through Solomon's hands.

Concerning Solomon's philanthropies, we know that he advanced aid to several prominent men of the time. James Madison in a letter (August 27, 1782) wrote: "I have for some time been a pensioner on the favor of Haym Solomon, a Jewish broker." On September 30 of the same year he wrote: "The kindness of our little friend in Front Street is a fund which will preserve me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense." Haym Solomon died suddenly at the age of forty-five. The inventory of his estate showed he had lent to the government more than \$350,000, but these certificates of indebtedness were never paid, and all efforts of his heirs in later times to recover from Congress payment on these claims, proved unsuccessful.

In later years, the Jewish financiers who settled in America came well-equipped to establish branches of some strong European banking house with which they were closely allied. Some, independent of foreign connections, worked their way up before they achieved their present status, notably, the Seligmans and Kuhn, Loeb and Co.

The story of the Seligman banking firm began with the arrival in America in the year 1837, of Joseph Seligman, one of the eight sons of David Seligman of Bavaria. Two other brothers followed two years later; a fourth ar-

rived in 1841. The four began business as clothiers in Lancaster, Pa.; moving shortly to Selma, Ala. They then opened branches in three other towns, when in 1848 two more brothers arrived from Germany, and the six moved north. In 1850, Jesse Seligman opened a clothing shop in the first brick house built in the city of San Francisco. By 1857



Jesse Seligman

the clothing business had become so lucrative that a banking business was added. Joseph Seligman, the head of the firm, went to Europe to establish relations with German bankers, and at the same time placed United States Bonds

on the Frankfort Exchange. From then on the house of Seligman has been concerned with every issue of U. S. Bonds.

In 1862, Joseph Seligman established the firm of J. and W. Seligman and Co., New York; Abraham Seligman and Co., San Francisco; Seligman Bros., London; Seligman Freres et Cie., Paris: Seligman and Stettheimer. Frankfort-on-the-Main. The Seligmans followed the business policy of the Rothschilds, i. e., the equal distribution of profits and losses among the eight brothers. In 1879 the Seligmans and the Rothschilds took charge of the entire \$150,000,000 bonded loan of the U. S. Since 1876 they have been the financial agents for the U.S. State and Navy Departments, and the accredited agents for the U.S. Government both at home and abroad. The firm of J. and W. Seligman is associated with many railroads, especially in the Southwest. Today, thanks to proper control of its destinies, the firm of Seligman is ranked as one of the foremost of banking houses in America.

When Joseph Seligman arrived in the United States in 1837, Philip Speyer was in the act of founding the New York banking house of Philip Speyer and Co., which later adopted the firm name of Speyer & Co. Philip Speyer was born into a German banking family which had settled in Frankfort in the sixteenth century. During a visit paid to Philip Speyer by his brother Eduard Gustav Speyer and his wife, was born James J. Speyer in 1861. In 1863 the young J. J. Speyer was taken by his parents back to Germany to be educated in the public schools of Frankfort. After an intensive training in international banking at the Frankfort, London, and Paris branches of the Speyer house, he joined the New York establishment of Speyer and Company, and soon became its head.

At first, New York's financial masters, Morgan, Hill, Gould, ignored the youthful banker whom they considered unfamiliar with the intricacies of American finance. One day, Jay Gould was amazed to receive a visit from one who looked like a mere lad. The visitor had brought with him a plan for the reorganization of the St. Louis and Southwestern railroad, then in distress. Speyer and Company had been chosen to protect the first mortgage bonds held in Germany, while Gould controlled the securities. Before the interview was ended the veteran held the young banker in higher esteem, and at its conclusion adopted Speyer's plan.

From their German, Dutch, and English affiliations, the Speyers obtained millions of dollars for the rehabilitation of the Southern Pacific and Central Pacific railroads. The roads were put on a firm financial footing and were enabled to meet their indebtedness to the U. S. Government in full—an achievement accounted as remarkable at that time.

Speyer & Co. as international bankers have played prominent roles. They have financed vast projects in Bolivia, Eucador, and other South American countries; have furnished the Mexican Government with many millions for railroad construction; have financed railways in the Philippines in 1906, and later figured in the sale of these roads to the Philippine Government; they took charge of the first \$35,000,000 loan to establish the credit of the new Cuban Republic. It was with capital raised by the Speyers that London's underground railway system, a colossal enterprise, was revolutionized. Mr. Speyer's judicious command of foreign capital has permitted him to do so much for American transportation facilities, that Speyer & Co. soon were recognized as one of the three most prominent international banking firms in the country.

"Stand by your clients" is the family slogan of the Speyers. When the Baltimore and Ohio defaulted in 1896, Speyer & Co. introduced a new policy in American banking by offering to purchase the certificates they had sold, a procedure since adopted by other banking houses of the first rank. Again, when the St. Louis and San Francisco Railroad went bankrupt, Mr. Speyer personally appeared before the Missouri Railroad Commission and fought for an honest deal so admirably that his bondholders suffered no losses.

Mr. Speyer's philanthropic contributions are too numerous to list. His democratic ideals and his championship of labor have shocked the Wall Street magnates often, but their disapproval has not made him waver from his admirable policies.

The great financial houses of today which are most intimately identified

with the establishment and control of huge corporate enterprises, nearly all started as firms engaged in the dry goods or clothing industry. Not only the Morgans, but the Seligmans, and Kuhn, Loeb & Co. began in this way.



Jacob H. Schiff

In 1867, Abraham Kuhn and Solomon Loeb, two merchants who possessed business acumen and courage, organized the banking firm which today bears their names. Eight years later they were joined by Jacob H. Schiff.

Jacob Henry Schiff was born in Frankfort-on-the-Main, a city noted as the cradle of financiers, and at an early age was initiated into the intricacies of finance. At the age of eighteen, he came to this country, obtained a position as bank clerk, but had the initiative to push ahead until he became junior partner of the brokerage firm of Budge, Schiff & Co. In 1875 he joined Kuhn, Loeb & Co., and after ten years became its head. Until his death, he piloted the firm with a skill, foresight, and honesty that have elevated it to the foremost rank among banking houses of the world. His firm has raised capital for scores of gigantic enterprises, and it is a Wall Street saying-one of its few true ones-that Kuhn, Loeb & Co. have issued more good and fewer bad investments than any other concern in America.

Back in the eighteen nineties, the Union Pacific was a dilapidated and bankrupt railroad. Few financiers had faith in its chances for revival. But Mr. Schiff's confidence in its possibilities was strong, and he took up the reorganization of the road. Discerning the genius in Edward Harriman, who sought financial aid in the resuscitation of the Union Pacific, Mr. Schiff extended to him the prestige and resources of Kuhn, Loeb & Co. Harriman and his bankers acquired enormous amounts of the then worthless U. P. shares, and within ten years the stock became very valuable.

It was under Mr. Schiff's supervision

that Kuhn, Loeb & Co. floated the one hundred million loan for the Pennsylvania Railroad and placed fifty millions worth of Pennsylvania bonds on the Paris Exchange, and sold two hundred millions worth of Japanese bonds here. Kuhn, Loeb & Co. have also done considerable financing for the Baltimore and Ohio, Chicago and Northwestern, Delaware and Hudson, Illinois Central, Southern Pacific, etc.

The recipients of his many munificent gifts have been of various races, creeds and colors. He has been acclaimed as "a rare combination of financier, philosopher and philanthropist"—the leader in his day of American Jewish philanthropists.

Otto Hermann Kahn, born in 1867 into a family of bankers, had as his earliest ambition the study of music. At 17, however, he was placed in a bank, his principal duties for a time being to clean inkwells and run out to buy sausages, beer, and lunches for the other clerks. After meritorious service in many banks, his talents attracted the attention of the Speyers, and they offered him a position in their New York house.

He came, fell in love with Miss Addie Woolff, daughter of Abraham Woolff, one of the early builders of Kuhn, Loeb & Co., and joined the firm in 1897. When only 30 years of age, Mr. Kahn played a prominent part in the reorganization of the Union Pacific. The financing of other roads managed by Mr. Kahn include the Baltimore and Ohio, the Missouri Pacific, Wabash, Chicago and Eastern Illinois, and the Texas and Pacific.

"Reorganizations," remarked Mr. Kahn, "embody an element of romance. To take a broken-down property, a few streaks of rails, and aid in working a transformation which will bring into being a great transportation system to serve the country, is a species of creative work which fascinates me."

It was Kahn who saved the financial world from an imminent disaster by rescuing from collapse the famous Pearson-Farquhar syndicate which rashly had exceeded itself in a bold attempt to weld together, out of a combination of existing lines; a huge transcontinental system controlled by powerful interests. He, too, played a leading part in the intricate negotiations which led to the "open door" policy for American securities on the Paris Exchange, in the listing there of the first American security in Paris -the \$50,000,000 Pennsylvania bonds, and the issue by Kuhn, Loeb & Co. of fifty millions of City of Paris bonds, and sixty millions of Bordeaux, Lyons, and Marseilles bonds during the war. He alone took charge of the formation of the \$50,000,000 American International Corporation.

Mr. Kahn is also an art connoisseur and a modern Maecenas or art patron. To him, music, beautiful art, and literature are indispensable nourishment for both body and soul, the very essentials of complete living. He is the foremost figure in the world in grand opera known universally for his appreciation of art and his benevolence to artists.

It was only natural that Senator Aldrich, in working on his currency bill, should have summoned to his aid the most learned of bankers, a man with a first-hand knowledge and practical experience in every phase of domestic and international banking—Paul M. Warburg. Paul Moritz Warburg was born in 1868 into a German family of bankers. After receiving a thorough training in the world's great financial centers, he came to the United States in 1902, and was admitted as a member into the firm of Kuhn, Loeb & Co.

Mr. Warburg had not been a month in New York, when Wall Street displayed one of its frequent wild spells—call money rising above 20 per cent. He was astounded. Such things did not occur under the banking systems of France, England, or Germany. He immediately wrote an article explaining the causes of the trouble—then threw the article away. "I did not want to be one of those who try to educate the country after they have been here a few weeks," was the reason he gave for discarding the article.

Later he was urged by Professor E. R. A. Seligman, eminent economist, to publish his views, which resulted in his being called as an adviser of Senator Aldrich, and in his appointment to the Federal Reserve Board by President Wilson. His desire for reform in the currency was so sincere and zealous that he gave up an annual salary of \$500,000 to accept the Federal Reserve post at \$12,000.

Like his brother, Felix M. Warburg, also a partner in Kuhn, Loeb & Co., he has done considerable philanthropic work, particularly among those of his own people.

No less deserving of mention are many lesser luminaries in the financial limelight—Jerome J. Hanauer and Mortimer L. Schiff of Kuhn, Loeb & Co., Nathan S. Jonas, and S. W. Strauss, who has raised the capital for many of the skyscrapers that house millions of toilers.

#### MARK ANTOKOLSKI

(Continued from Page 65)

he began a new model of the Inquisition. None of these plans did he realize. He satisfied in art his need of creating something in the spirit of the Jewish people by writing a novel of Jewish life, which he entitled "Ben Jehuda." One eminent critic said of this book that if Antokolski had not been a sculptor, he would have had his place as a significant author.

Antokolski continually declined any commission that offended his artistic sense, and as a result of this ideal conception of his vocation, he had continually to struggle with economic difficulties.

What did it avail him that in 1897 the world of art, and the public took enthusiastic part in the celebration of the twenty-fifth anniversary of his first recognition as an artist? What help that in St. Petersburg the Czar at this time awarded him the rank of Councillor of State, if at the same time he was obliged to suffer want? Broken, he wrote shortly before his death to Starsoff, who had become his very loyal friend, that he could see that he was not suited to his time, that he had been made to pay too dearly for his independence as an artist.

In 1902 he went to Bad Hamburg, a famous watering place. He was full of hope and of plans. Just before his death he confided to his friends, "Only let me regain my strength, and you shall see what I am capable of doing. My head is full of subjects. I have become ill at the wrong time. It worries me to reflect that there is so much unfinished work in my studio." In fact his studio had been stuffed full of pieces that had just been begun. He could not grasp the fact that illness might overcome his spirit, and that his body might be weaker than his will.

After great suffering, far from home and friends, he passed away July 9th, 1903, in his 61st year. The remains were brought to St. Petersburg, at the behest of Czar Nicholas, who sent the family a message of condolence. In Vilna, in Kovno, at all the more important stations that the funeral train touched, tributes were paid to him. Above all in St. Petersburg itself, where during his lifetime he had suffered so much from enmity and hatred, he became no longer the Jew, but the Russian artist, of whom Tolstoi could say without being challenged, "Only with his work, did Russian art begin."



Illustrated by Saul Raskin



HEIKH Ibrahim ben Mohammed Ibn Haklut, powerful ruler of a numerous and rich tribe of Bedouins inhabiting the rich tablelands of Khorasan in the northern wedge of

Yemen, in Arabia, a land whose pastures were fat and whose sheep were as large and as sleek as young oxen, had dispatched his younger brother, Sidi Ishak ben Mohammed, on a ceremonious visit to the dog of an unbeliever, the Jew Musa ben Daud, the village tinker of Jebel Fannah, the tiny settlement in the near-by valley. When Sidî Ishak, mounted on a swift gray horse of pure Arab breed and accompanied by an escort of three horsemen equally well mounted, stopped with a flourish in front of Musa ben Daud's hovel, and entered, accompanied by the echo of cracking whips and neighing horses, the Jew was not a little frightened. From previous experience, his own as well as that of other members of his race in Yemen, he had learned to know just what such visits to the hut of a despised Jew betokened. He anticipated some new extortion; some new demonstration of covetousness, some new caprice or greed newly born in the hearts of these imperious children of the desert. A new tax, some new im-The thought hurriedly position? raced through Musa's mind, as, with a beating heart, he exerted himself to the very limits of his poor ability to extend the hospitality of his humble hut to the distinguished and dreaded visitor.

Sidi Ishak and his secret escort sat down gingerly on the threadbare rugs, drank the Jew's inferior coffee out of

his cracked cups, and took turns in puffing at the long stems of his nargileh. They confined the conversation for a while to indifferent generalities before bringing up the burden of their errand. The Jew Musa ben Daud listened politely to all the indifferent and matter-of-fact conversation of his visitors, anticipating all the while, with not a little of inner trembling, the fateful and troubling announcement he felt certain was yet to come. For come it must, he was sure; only its import and the extent of its harm to him, being left in doubt. And though harrowed with curiosity and fear, he preserved a calm and indifferent demeanor. He bided his time. the while his guests drank, smoked and chattered away as they sat in his cheerless little hut.

Presently, after Sidi Ishak had gone through the formalities of a social call, he turned to his host, the Jew Musa ben Daud, the tinker of the village of Jebel Fannah, and said:

"Hear me, Musa ben Daud! The powerful and rich Sheikh Ibrahim, my brother, has deigned to look with favor upon thy ten-year-old daughter Rebecca and would fain take her as a wife. He hath seen her azure and liquid blue eyes, her face that is as a verv olive for color and mould and like the pomegranate for scent, and desires her for wife. He will set her upon his Divan in glory and honor her above all his other four wives. He has commissioned me to make you the offer of four swift-running dromedaries, one dozen fatted sheep and a young Arabian foal in exchange for your daughter. What sayest thou, O Musa ben Daud, to my brother Ibrahim's generosity?"

Musa ben Daud felt his heart sinking within him as his ears heard these

fatal words. The mighty Sheikh Ibrahim, whose will is law to all the people of Khorasan and environs, whether young or old, rich or poor, a good Muslimor or an unbelieving dog of a Jew, was to honor him, poor and despised member of a despised race, by taking his ten-year-old Rebecca as the fifth love of his heart and couch. And the Jew Musa knew well enough indeed that the word of the powerful Sheikh was law, not to be gainsaid or denied.

But the Jew Musa, inwardly perplexed and horrified as he was, at this prospect of his Rebecca becoming the plaything of a Muslim, knew well enough that dissimulation, rather than ruin-inviting refusal, was the better part of wisdom in such a plight. And so, while the Arab awaited in a mood of inward certainty the ready acquiescence on the part of the Jew thus honored, the Jew spoke cunningly and mollifyingly, in tones that more than made the Arab feel assured of the entire success of his mission: "Know ye. my Lord Ishak ben Mohammed, that I feel deeply honored by the great condescension of your illustrious brother, the Sultan Ibrahim ben Mohammed Ibn Haklut. It is an honor that comes to but few of my humble tribe, and I do not know what your slave had done to be worthy of this signal honor. But I must think this over, and must talk it over with my Rebecca, who is yet too young to know or to understand the great honor that has come begging almost at her very door. And I must consider also what my Rebecca is worth in exchange for camels and sheep and goats. If your illustrious honor will consent to come back after the lapse of three days' time, I shall be ready to arrange matters."

No sooner had Sidi Ishak and his escort departed than the Jew Musa called his wife Zippora and his daughter out of the inner room in which they had tarried while Sidi Ishak had sojourned at their house as guest (for it is not meet that women obtrude their presence into the society of their lords and superiors), and, in a trembling voice, related to them the tale

of the new-threatened misfortune hanging over their heads. He asked them what they were to do in order to extricate themselves from this new misfortune? Was he to give his daughter-a pure and virtuous Jewish maiden-into marriage to an Ishmaelite, pursuing the strange and lawless ways of a tyrant and oppressor?

In the dark pall that enshrouded the countryside on the night succeeding the encounter with the unbidden guest and the harbinger of evil tidings, Sidi Ishak

ben Mohammed, three closely veiled figures emerged stealthily from the hovel that Musa ben Daud was wont to call home, and disappeared in the darkness. Each one of them carried a small parcel wrapped in cloth slung over his shoulders. Musa's package contained his phylacteries and prayershawl and his tinker's tools.

They went out into the darkness, the pall swallowing them completely in its thick maw, while in their heart was a

hymn of thanksgiving to God for providentially sending them this Egyptian darkness as a shield against the foeman. They moved on in hushed silence, their hearts beating a tattoo of fear mingled with joy.

And so Musa ben Daud, his wife and daughter, trudged all through that night, eager to widen the space between their possible pursuers and themselves. between their enemies and their own fleeing selves.

all through the night, avoid-

ing villages and Bedouin encampments as far as possible. The hot, knee-deep sands scorched and blistered their feet and weighted their sagging bodies. The consuming thirst parched their throats and dried the blood in their veins. And all the while there was the haunting spectre of fear; the fear

of being overtaken by their pursuers. It was this spectre that urged them forward without ceasing or pausing for needed rest. Their very lives and honor that is more precious than life demanded haste, and ever more haste!

At the break of day they arrived at a straggling little village of friendly Bedouins. Musa ben Daud had known them in days gone by. He at once betook himself to the tent of the Sheikh



Each one carried a small parcel wrapped in cloth

(no undue ceremony was needed; all he had to do was to push back gently the flap of the Sheikh's tent, say, "Salaam Aleikim," and enter), where he and his were made welcome. Mats were spread for them, a flagon of warm goat-milk, dates and dried figs brought for their refreshment. And it tasted like heaven-sent Manna to their famished souls. They ate, drank and rested for a while in the tent of the hospitable sheikh after which they pro-



They trudged and trudged He uttered the Beatification Prayer in an even and firm tone

ceeded on their journey northward. For they could not tarry any longer than was absolutely necessary to restore their strength.

How they managed to survive the long and weary weeks and months of constant battle with the harsh elements and hunger and thirst, is a mystery.

They trudged, they hungered, they thirsted. They suffered untold agonies, and yet went on; and, somehow, they found the distance between themselves and their old home widening with each passing day. And wonder of wonders, they actually did find themselves, on one superlatively bright summer's day, at Aden, that fairy-port at the extreme southern end of the Arabian peninsula that connects the Asian and

> African continents. land of promise was before

Musa ben Daud haunteu the dream-laden port of Aden for days and days on end. Eagerly he watched every departing vessel; he watched enviously the happy men and women aboard. The whistling of the departing steamers was as music to his ears, as the trumpet of the Messiah to him. Did these happy mortals-he wondered over and over again-properly appreciate the good fortune that

was theirs? But, perhaps, they had no particular reason for feeling happy at their departure. Perhaps they were leaving their loved ones, their all-in-all, behind them, and will count that moment happy when they'll behold these shores again. Not so he, however. To him the crossing of the Red Sea would be no less a miracle than it was to his ancestors at the time of the Egyptian Exodus.

One day as Musa ben Daud was

walking dejectedly along the wharf eyeing the many vessels departing for his own Land of Promise, he noticed a man, an officer, on one of the ships, who looked friendly. He managed to make an acquaintance with this man, a native of Arabia like himself, and confided troubles to him. The kindly disposed fellow, deeply touched by the sufferings of this man and his family, promised to do what he could for him, to intercede with the captain of the ves-

sel in his behalf. But, could he do anything useful in return for his passage, he wanted to know? Musa assured him that he would indeed readily do anything needed.

Very well-the mate assured himhe would see what could be done. Let Musa come back a few hours later FATE GRINS

(they were not yet ready to sail anyhow) and he would have some news for him. Good news, he hoped, as he made his departing Salaam! to Musa.

With a beating heart Musa went back to the hovel where his wife and daughter were awaiting him. He informed them of the star of hope that had suddenly made its appearance in his heaven.

With palpitating hearts they awaited the coming of the hour set for the meeting with their unknown deliverer. First they counted the hours, then the minutes for Musa's departure. And after his going, they counted again the minutes of his absence and waited patiently for his return.

After the lapse of time that seemed like years to them, Musa came bounding into the room like a young deer racing over the forest-range, his face bearing an expression of heavenly benignity, of joy that illumined his swarthy and shrunken countenance. "Yes!" he shouted out at them-yes, the good captain will permit them all to sail with him on his good ship-all the three of them, do you hear?-in return for some paltry services that he, Musa, will perform while on the voyage! A few paltry services, and what are they to a Yemenite Jew accustomed to need and privation all his days and with the vision of Eretz Israel and freedom shining before his eyes to boot? Soon the voyage will be ended (Musa said it before he had even set his foot aboard the ship!) and they will all be in the Holy Land.

And the ship is to set sail tomorrow, at daybreak, which is a good and auspicious omen for the success of the journey. Food? Of course they will need food; well, perhaps they could scrape up some—and their shipmates may give them some little more now and then of the things that a Jew may accept. But, in any event, God is good, and will take care of them during the remainder of this voyage as He has taken care of them so far. Faith in His eternal and unfailing goodness will carry them through the rest of this journey, and then they will bask in the freedom of Eretz Israel!

To Musa ben Daud and his family the journey from Aden to Egypt was one of long drawn-out torture, a succession or horrors piled one on top of the other. Lodged in a miserable hole in the hold of the vessel, a hole in which one had to crouch like a beast in its lair, and in which the daylight hours were as dark as night; wretchedly fed, when fed at all, abused and kicked about by the entire crew—their life was a nightmare of horrors all through

that voyage. Musa himself, however, had the added torment of his hard and uncongenial labors to contend with and bear patiently. He shoveled coal, scrubbed decks, cooked, loaded and unloaded cargo, and performed whatever tasks the ingenuity as well as the cruelty of man could devise for making the life of an unfortunate fellow-being unbearable. He slaved and toiled all the day long, subsisting the while on fare that was unfit for a dog and too meagre to sustain the life of an infant. And when, long after nightfall, he would rejoin his wife and daughter in their dark and cramped bunk, a hole emitting a fetid smell of deadliness and of decomposing things, he could not sleep because of the wretchedness of his aching bones and his famished

All through the long-drawn-out days of the voyage Musa ben Daud kept up a prayerful vigil for the shore of deliverance. In this, he was heartily joined by his wife and young daughter.

The ship finally touched at Port Said, after which it proceeded to Cairo, where it discharged its cargo and got ready for its return journey. Musa and his two charges then followed the desert-road to the railway terminal, where they were permitted by a kindhearted official to ride aboard a freight train through Al-Arish, the Sinai Peninsula and down to the very gates of Haifa. Here, after stretching their stiff legs on the soil of the Holy Land and thanking Him who, in His mercy, had preserved them through all their difficulties and protected them from the machinations of the Muslims, they fell on their faces and kissed the dust of the Holy Land, shedding copious tears of joy for having survived all their trails and hardships.

After resting awhile, refreshing their tired bodies as well as giving free rein to their emotions, they started out on their tramp to Jaffa and Tel-Aviv, where they had heard there was a considerable colony of their countrymen who, in all likelihood, would care for them a while, and provide them with their modest needs until they would be able to care for themselves.

Eleven days thereafter, a small group of swarthy men and women were standing by an open grave on a hillside near Jaffa, watching a diminutive female body being lowered into the white loamy earth. The stern-visaged Haham was reciting the ritual passages from the Psalms and the Zohar, and was followed by the recitation of the Kaddish by the bereaved Musa ben Daud. He uttered the solemn words of the Beatification Prayer in an even

and firm tone. When he had done, he raised his eyes heavenward, folded his hands on his chest in an act of resignation and added: "I thank thee, O Lord, that Thou hast brought forth my Rebecca to die of a fever in the land of Israel, and hast shielded her in Thy mercy from falling into the polluting hands of the ungodly. Amen!" And he strode away, erect and outwardly unmoved.

#### ONE ORPHAN OF THE STORM

(Continued from Page 58)

door behind me. I roamed in the streets and into the open road, avidly inhaling the fresh air. But my heart was seized with a strange, never before felt pain. I sat under a tree and sobbed. Why?

I came to Malahovka and found my mother's brother whom they always made me call Uncle Reuben. I told him about the dance. He and a woman whom I called Aunt Leah, but whom he called wife, listened and sobbed.

"Where is our shepherd dog?" I asked. They sobbed.

"Where is mother?" I asked. They sobbed and kissed me.

"Can't you tell me where is Keyla?"
I asked with rebuke. They called
mother by that name. This time I got
an answer.

"You're an orphan," uncle said.

"But what is an orphan?" I asked. They kissed me and sobbed and rent the air with shrieks. They took off their shoes, and tore their garments, and flung themselves on earth and scratched the soil with their fingers like dogs, and shouted: "Keyla! Keyla!"—They prayed until I succumbed to the somnolence brought about by the monotony of their droning helpless voices.

Where are they now? Like shadows they disappeared. I am in a different world, surrounded by different shadows. I have to write compositions in English, but my pen is still, and my heart is bleeding. People come to school to see me, and smile at me, and I smile back. They are nice to me. But in my heart I am sobbing. I can't write. I understand I am an orphan, and I know what an orphan is. "I have seen blood and wickedness," this was all I could write, and the teacher scolded me and said I was too sad for a child of nine. And the next composition was as short.

I don't want to write. I want to see Keyla, my mother, who danced for the wicked brutes and whispered into my ears to go and tell the world that I was an orphan.

### News of the Lodges

ALTHOUGH a strictly non-partisan organization, the B'nai B'rith manifested such keen interest in the recent election that a number of the lodges had political addresses at their meetings, at which representatives of both the major parties were given a hearing.

The Springfield (Mass.) Lodge at its October meeting had speakers recommended by the city committees of the Republican and Democratic parties.

THE October meeting of Rehoboth Lodge of New York was known as A.Z.A. night. The necessary steps were taken to organize an A.Z.A. Chapter in the Metropolitan District.

A RATHER unique program was arranged by Manhattan-Washington Lodge for October 11 in celebration of Columbus Day with the speaker for the evening Mrs. Effiction-Solis-Cohen, who delivered an inspiring address entitled "Columbus and the Jews."

THE Rose of New England Lodge No. 898 and Ladies' Auxiliary No. 40 of Norwich, Conn., recently celebrated the opening of the new quarters of the Norwich organization, at the Uncas National Bank Building. The rooms were tastefully decorated under the direction of Mrs. Alexander M. Panik, President. A number of valuable gifts were contributed by members toward the furnishing of these quarters. More than 100 B'nai B'rith members from New London, Willimantic, New Britain and Middletown joined in the celebration.

A TESTIMONIAL dinner to Brother Philip Cowen in honor of his 75th birthday was given by Manhattan-Washington Lodge on October 8. Over 350 people assembled at the banquet to pay homage and respect to the "grand old man," a staunch veteran leader in the B'nai B'rith movement in the metropolis." Rev. Dr. Joseph Silverman, in behalf of Mr. Cowen's friends, presented a purse to Mr. and Mrs. Cowen for a trip to the South and Far West this coming winter.

ON his return to his native town of Worcester, Mass., Harry Devine, a young Olympic star, was given an official welcome by the city. Later he was a guest of honor at a reception tendered him by the B'nai B'rith Lodge of Worcester. Devine, who holds the title of National Amateur Featherweight Champion, was one of the few members of the American boxing team to qualify for the semi-finals in the Olympic bout.

B NAI B'RITH Ladies' Auxiliary No. 42 of Kansas City, Kan., held its regular monthly meeting early in October. Mrs. L. Siegelbaum gave a reading explaining the significance of the blowing of the Shofar on the holidays.

THE Wider Scope Committee of Denver Lodge No. 171, headed by Arthur F. Friedman, has planned a lecture course which will bring to the city during the fall and winter a number of Jewish leaders and lecturers who will discuss problems of special interest to the Jewish community. The first speaker of the season was James Waterman Wise, the gifted son of Rabbi Stephen S. Wise of New York City, who spoke on October 5 on the subject, "The New World and the Jewish Future." In the course of his speech Mr. Wise made the statement that the younger generation of today is as religious as any that has gone before it.

AT the "Fathers' and Sons' Night" of the B'nai B'rith Lodge of Stockton, California, held last month, Mr. George Lipman, one of the most distinguished Jewish leaders of the Pacific Coast, was the speaker of the evening.

A special feature of this meeting was the installation of the newly elected officers of the A.Z.A.

"MY EXPERIENCES IN RUSSIA" was the subject of an address given by Bro. Julius Holzberg on the evening of October 8 before the Cincinnati Lodge. He spent the past summer in Russia where, as a lawyer, he gave special attention to marriage and divorce laws. His observations on the economic, social and political aspects of the Soviet regime were keen and incisive.

THE annual convention of the Chair Officers of the Ohio State Association of B'nai B'rith was held in Columbus on October 21.

ON October 14 the eighth annual convention of the Indiana State Association of B'nai B'rith Lodges was held at Muncie. At the afternoon session Professor A. L. Sachar of the University of Illinois was the principal speaker.

NDER the direction of Rabbi Archie L. Davidson of Philadelphia, Field Clerk of District No. 3, a lodge of the I.O.B.B. was established at Plainfield, N. J., in October. The meeting was addressed by Judge Joseph Siegler of the Essex County Juvenile Court of Newark and Rabbi Davidson.

A S an expression of sincere interest in the work of the B'nai B'rith, Temple Emanuel of Passaic, N. J., set aside October 12 as B'nai B'rith Sabbath. Hon. W. J. Salus, formerly New Jersey Assemblyman for Atlantic County, Past President of the Third District, and President of the Council of Philadelphia, spoke at the Temple. The Passaic Lodge, but recently organized, is endeavoring to enlist every member of the Jewish community in its efforts to strengthen Jewish consciousness in the city.

EZEKIEL Lodge No. 90 of Newark, N. J., devoted October 24 to a discussion of the qualifications of the major candidates for the presidency.

Samuel Blendenthal, a member of Joshua Lodge No. 23, the oldest member of the Order in Philadelphia, and, doubtless, one of the oldest in point of service in the entire Order, celebrated his 95th birthday on October 11. Due to an accident which occurred some months ago, he is unable to get around, but is not bedridden, and is in full command of all his faculties.

A T the opening meeting of Oakland Lodge No. 252, held in October, Rabbi Moses Goldberg of that city gave an address in Yiddish on the subject, "Is the Community a Means or an End?"



This cheerful-looking group of young men and women in the picture above constitutes the student council of last year at the University of Michigan Hillel Foundation. They are, left to right; bottom row, Ben Marcus, Martin Cohen, Miriam Selker, Juliette Cohen, Fanny Schiff, Mildred Fink, Edward Heyman, Morris Zwerdling; middle row, Ralph Brody, Clara Raven, Bob Heinsheime, Emanuel Harris, Irving Yoryish, Ann Magilvay, Rabbi Adolph Fink (Director), Sylvia Stern; top row, Richard Meyer, Victor Rose, Hyman Kramer, Raymond Baer, Harry Selegsan, and Bernard Goldman.

THE Cleveland Jewish Orphans' Home Building Fund Campaign for \$1,600,000 in the territory comprising Districts No. 2 and 6 is now in full swing. According to an announcement made by President Fred Lazarus, Jr., Detroit is within \$5,000 of its goal of \$100,000. Campaigns are reported in progress in Louisville and the State of Kentucky, the entire State of Michigan and in many cities in Illinois. Early campaigns are scheduled for Nebraska, Wisconsin, Kansas, Colorado, Minnesota, Iowa and the Dakotas.

PISGAH Lodge No. 34 of Detroit held a symposium last month on the important issues of the presidential campaign in which a number of prominent political leaders took part.

"THE Jewish Mission in the Light of Today" was the subject of a talk given by Professor C. B. Baldwin of the University of Illinois before Ramah Lodge (Chicago) in October.

RABBI PHILIP A. LANGH, who has just returned from the Holy Land, has brought with him some very unusual pictures of Palestine, Egypt and the synagogues of European capitals. At the request of District Grand Lodge No. 6 he has agreed to show these at the various lodges in the district.

THE passing of Henry Henochsberg, aged 81, one of Memphis' oldest citizens, is deeply mourned by members of the Sam Schloss Lodge of that city. Mr. Henochsberg was for 50 years a member of the B'nai B'rith and for 18 years secretary of the Lodge. He died on October 16, following an illness of three days.

Dave L. Harris, former recording secretary, has been appointed general secretary to succeed him, and will be assisted by Miss Miriam Weiss, executive secretary.

A LECTURE series under the auspices of the B'nai B'rith of Nashville, Tenn., has been arranged by the Educational Committee of the Y.M.H.A. of that city. The first of these lectures was given in October by Aaron Sapiro, nationally known organizer of co-operative farming and marketing. His subject was "My Experience with American Justice," the story of the famous Ford trial.

On December 10, E. Haldeman-Julius, editor and publisher, will address the organization on the subject, "Are We a Nation of Lowbrows?" And on January 17 Lewis Browne, well-known author and lecturer, will speak on his book, "This Believing World." A lecture recital on "Development of Modern Music" will be given by Lawrence Goodman early in 1929.

Dr. Boris D. Bogen, Secretary of the Order, is scheduled to give a lecture in this series. OS ANGELES Lodge No. 487 staged the greatest Inter-Fraternal Relations night in its history in October. One of the features was a special ritual team comprised of representatives from the various lodges of Southern California.

The A.Z.A. Chapter gave a commendable presentation of "Judas Maccabeus Degree," the first time that it was ever presented in public.

A T an open meeting held on October 9, under the auspices of the Tacoma Lodge, a Jewish Community Chest was organized. Jacob Kaplan and P. Allem Rickles came over from Seattle, Wash., for the purpose of explaining the details of the Seattle Jewish Fund.

OUNT Royal Lodge, Montreal, Canada, which conducts Camp B'nai B'rith, reports a successful end to its summer's activities. At the camp 605 boys were given a fortnight's holiday free of charge. A grand rally, at which an athletic exhibition was given, marked the closing of the camp for the season. More than 700 persons, chiefly boys and their parents, were in attendance. Prizes were awarded to the winners of the various athletic events held during the summer. Among the prize winners were W. Atkin and H. Umansky.

### Across the Seas

R. DAVID YELLIN, president of the Grand Lodge of Jerusalem, addressed the opening meeting of Vienna Lodge. His subject was "Conditions in Palestine Today." At the request of Dr. Edmund Kohn, Grand Fresident, he gave his talk in Among other things he Hebrew. stated that Jews representing every section of the universe can now be found in Palestine. While five years ago there were only about 80,000 Jews there, at present there are 160,-000. He emphasized the fact that relations between the Jews and Arabs are not as strained as generally represented. Hebrew, no longer regarded as merely the sacred language of the synagogue, is now being used on postage stamps, passports, paper and silver money, newspapers, and in connection with things secular in general, he said.

Dr. Yellin made some interesting remarks regarding the industrial progress of Palestine, as well as the religious and cultural life. In conclusion he spoke of the activity of the B'nai B'rith lodges there.

MASSADAH LODGE held a get-to-gether meeting after the summer recess, early in October. Various reports of the summer's activities were presented. Dr. G. Weiner, a member of the lodge, gave a very illuminating talk on the most important current events of interest to Jews.

A project to have a fraternal mass meeting at Vienna in the near future was discussed. The President announced the plan to have a Bible course offered, for which the speakers have already been obtained. The religious and social committees met and drafted their programs for the year.

THE opening fall meeting of the First Lodge of England was held October 21. Installation of officers for the current term took place. At the close of the meeting, Brother Arthur Blok, the newly elected President, delivered his inaugural address. To fill vacancies which occurred during the summer, additional representatives to the District Grand Lodge were elected, and the standing committees for the year appointed. Members present were urged to attend a concert to be given in November for the benefit of the Jewish Health Center, in which the lodge is deeply interested.

A T A recent meeting of B'nai B'rith lodge, Wahrheit; (Austria), Dr. Arthur Zanker lectured on "Walter Rathenau, the Jew." He critically analyzed Rathenau's position as a Jew, as set forth in his confessions and writings. He adduced facts from particular instances in the latter's life, as well as from theories expounded in his works, to show his overwhelming admiration for the Aryan race, stopping short only at assimilation. On the other hand, his great indignation at the injustice to the Jew, his strong defense of Judaism, and his persistent refusal of conversion, place him in the ranks of Jewish nationals.

The speaker cited illustrations from Rathenau's writings to show his Jewish consciousness, but left open the question of his status as a Jew. He compared his life with that of Theodor Herzl, showing the international viewpoint of the former, the purely national one of the latter, and the rather tragic fate of the statesman, as compared with the harmonious end of the beloved Zionist leader.

THE IX District today numbers 16 lodges in full activity, due to the efforts of our Grand President, Dr. Oberrabiner I. Niemiower. In spite of his many activities as representative of Mosaic culture in the Roumanian Senate, he also gives much time and loving care to the Order. Of the 16 Lodges, 12 belong to Old Roumania and four to the annexed provinces, Transylvania and Bukowina.

VIENNA LODGE, EINTRACHT, celebrated on October 16 the 25th anniversary of its foundation, and at the same time, the 85th Jubilee of the organization of the I. O. B. B. A stag dinner was given by the members.

The official organ of the B'nai B'rith of Austria, "B'nai B'rith Miteilungen fur Osterreich," states that emigration and low birth rate among Jews in Prussia are responsible for the decrease in the attendance of the Hebrew schools. The number of schools in pre-war days, 192, has dwindled to 96. In Bavaria they were reduced from 84 to 42.

OBER KANTOR FLEISCHMAN, a member of one of the B'nai B'rith Lodges in Germany, will shortly sail for America, where he will make a concert tour throughout the leading cities. He will give many

concerts not only in Hebrew and Yiddish, but also in English, German, French, Italian and Russian. He now holds the position of Ober Kantor at the Temple of Cologne, Germany, one of the largest temples in Europe.

\* \* \*

THE proposed plan to aid needy widows of deceased lodge members was discussed under the leadership of Brothers Heinrich Glucksthal and Emil Engel, members of the board of directors, at a recent meeting of Vienna Lodge, Eintracht. A lively debate followed, and the general conclusion was that all widows should be assisted as much as possible by the lodge. The final decision was left for the next meeting.

AXIMILIAN STEIN, Vice President of the German District Grand Lodge, has recently published in book form a collection of his lectures and speeches. The book, which is in German, appears in a very attractive edition. It has a foreword by Dr. Leo Baeck, President of the Lodge, and is dedicated to the I. O. B. B. It is divided into three parts, the first comprising his lectures, of which there are ten; the second, his speeches; numbering 27, and commemorating some special B'nai B'rith event; the third, five memorial addresses.

The author is a student of history, literature, religion, politics, commerce, Jewish lore, and Zionism. Facility of expression, combined with a peculiar grace and charm of style, characterize both lectures and speeches. The mere titles of the lectures will help to give a clearer picture of the author's wide and varied interests: "The Old and the New Wandering Jew," "Memoires of Paul Heyse and the Berlin Salons," "A Parliament of Religion," "Friedrich Nietzsche and Judaism," "Zionism," "Judaism and Christianity," "Social Problems Among Old Jewry," "The War," "The Jew in Commerce," and "Beethoven."

The speeches, as already observed, were delivered on some particular B'nai B'rith occasion such as the installation of new members; the founding of the Jewish Toynbee Hall in Berlin, a social institution supported by the Order; the establishment of the Junior B'nai B'rith; the dedication of new lodge quarters; the celebration of the 25th jubilee of the Women's Auxiliary of the Berlin Lodges; the organization of new lodges; and anniversary celebrations.

# Adolphe Stern: Scholar and Leader of Men



O FEW is it given to reach the age of fourscore. To still fewer is it given to devote more than half a century to useful service. But Dr. Adolphe Stern, who cele-

brated his 80th birthday on November 17, is fortunate in attaining both distinctions.

Dr. Stern is the Honorary President of District No. 9, (Roumania), a founder of the District, and for many years its Grand President, as well as a member of the Executive Committee. Sometime ago he had a unique honor conferred upon him by the brethren of his lodge. He was given the Gold Medal of the Order for eminent service in behalf of Roumanian Jews. He was the second man to be thus honored, the first being the Ex-President of the United States, William Howard Taft.

Born in Bucharest November 17, 1848, into a family well known for its progressive views, he had the advantage of a cultural home environment. At the age of 18 he was graduated from the Bucharest Lyceum and entered the University of Berlin. There, however, he remained only one semester, going thence to Leipzig, where he studied law, taking his doctor's degree in 1869. Upon his return to Roumania he was denied admittance to the Bar since, as a Jew, he was classed as an "alien." He thought of settling in Paris, when Benjamin Franklin Peixotto, a splendid example of an American Jew who had come to Roumania as American Consul, offered him the post of secretary. A warm friendship sprang up between them. Dr. Stern became his counsellor, and was later appointed Vice-Consul of the United States. Together they founded, in 1872, the Brotherhood Zion, patterned after the I. O. B. B., which paved the way for the establishment of that Order in Roumania. When Peixotto left the country, in 1875, Dr. Stern became the Consular Agent for America, and President of the Brotherhood Zion. From then down to the present he has been the acknowledged leader of Roumanian Jews.

In 1878 Dr. Stern was in Berlin, calling the attention of Jewish statesmen to the danger of a proposed law

for a mercantile understanding with Roumania, in which Germany accepted the provisions discriminating against Roumanian Jews, which would thus become applicable also to German Jews in that country. As a result of his efforts these provisions were eliminated. At the Congress of Berlin, in 1879, Dr. Stern, as the representative of Roumanian Jewry, was largely responsible for the adoption of what is known as Article 44 of the Berlin Settlement, which states that: "Thereafter, in Roumania, differences of faith should keep no one from acquiring civil and public rights." With that the question of the emancipation of Roumanian Jews was thought to be settled. The immediate effect of this provision was beneficial. In 1880 Dr. Stern was naturalized and then opened a law office. In his "Memoires," he vividly describes the difficulties he encountered as the first Jewish lawyer in Bucharest. But after ten years he was one of the most respected and popular attorneys in that city. Owing to his linguistic attainments he was able to publish annotated law books, which were known as "Code Stern," and which helped to enhance his reputation.

Through his mediation, in 1889, the B'nai B'rith was founded in Roumania and he was elected Grand Presi-From that time all Jewish political activities belonged to the General Committee (Synhedrin) of the Order. Untiring in his activity for the protection of his persecuted co-religionists, he became a target for anti-Semitism, and, in 1894 was compelled to seek refuge abroad to escape a rebellion which Roumanian students had started against him. A proposition to exclude him from the practice of law was defeated by a slight majority.

As the anti-Semitic laws increased and made life unbearable for the Jews, Dr. Stern saw the need for a purely political organization, and founded the "Union of Roumanian Jews" in 1909. He was made President of this organization, which aimed to give publicity to the handicaps of Jews in Roumania, and led to the resolution of the Paris Conference on the "Protection

of Minorities." In 1915 Dr. Stern secured the interest of Luigi Luzzatti for the protection of the native Jews. Toward the end of 1916 he went to Italy at the request of his friend Luzzatti, and remained there until the signing of the Peace. When he returned home he was elected a member of the House of Deputies, being the first Roumanian Jew to attain such an honor. Unlike most idealists, Dr. Stern had the rare good fortune of seeing the ideal toward which he strove for half a century realized. The new Constitution, in Article 133, adopted in Roumania March 29, 1923, solves the "Jewish question," by proclaiming the citizenship of the native Jews. He had the happiness of voting for this Article amid the vociferous applaud of Parliament.

In addition to his juristic activities, Dr. Stern also proved himself a gifted writer. He translated Shakespeare and some of the Italian poets, and also translated Roumanian works into German. He wrote his own "Memoires" which have both literary and historic value. Dr. Stern now lives in Bucharest and, at the advanced age of 80 is still active, and shows a lively interest in Zionism. At present he is working on the third volume of his biography.

Although he has attained many honors in his long and useful life, Dr. Stern puts the highest value on the Gold Medal which was bestowed upon him by the B'nai B'rith, in recognition of his tireless efforts in behalf of his Jewish fellowcountrymen.

Some men play important roles in the world of action. Others make their presence felt in the glamorous realm of thought. And a few choice and master spirits have the good fortune to leave the impress of their personalities upon both events and ideas. Such a man is the beloved octogenarian, Dr. Adolph Stern. For this he is to be especially congratulated. But even more are to be congratulated the organizations and movements to which he has given his labor of love-outstanding among them being the B'nai B'rith District Grand Lodge of Roumania.



#### This Beggar Chooses

GETZEK SCHNORRER, a prosperous beggar, rang the bell of Reb Moishe Gevir's home about midnight.

"What do you mean by waking me at this hour, can't you come earlier?" velled Reb Moishe.

"Ach!" sighed Schnorrer, "you see, I have so many customers I have to beg over-time. But next week I shall see you earlier and wake some of my other customers at midnight. I promise it!"

#### See Through This?

LITTLE Ikey broke a window pane playing ball. When the lady of the house came out to remonstrate the boy hurriedly said, "Don't worry, my father is a glazier and will put in a new pane immediately." Sure enough, a glazier appeared and repaired the window. Then he demanded pay. The lady became indignant, exclaiming, "What do you mean by asking payment? Your son broke this window." "My son!" cried the man, "I have no son. I met a boy down the street who told me his mother wanted a window fixed, and I came."

#### He Probably Died Laughing

FOR many years the Jewish jester had loyally served the Sultan, cheering up some of his gloomiest hours. Then he committed a crime, and his sovereign condemned him to death. Because of his long and faithful service, however, the monarch wished to soften the penalty somewhat.

"Clown," said the mighty ruler, "thou art doomed to die, but thou mayest select the manner of thy death."

"Good," cried the jester, "I choose death by old age."

ENERALITIES are danger-Generalities of our, but it is almost safe to say that one of the characteristics of the Jewish people is the appreciation of wit and humor. The old Jewish legends are full of sly twists and anecdotes that bring inner chuckles and often outright laughter. Have you never sat at home or at a friend's house in the midst of a Jewish group and noticed how often a joke is told or a funny experience is related? Perhaps in the stories we have all heard at Sunday School-the morality stories of the ancient wise men and rabbis -there is more pungent wit than anywhere else. It is not the kind calculated to evoke a vulgar guffaw; perhaps not even a smile. But it engenders a feeling of inner satisfaction, the result of the truest kind of wit. But jokes less subtle, more skin-deep, also have their place. When you tell them you are often rewarded with a laugh from those present. But if you send them to the B'nai B'rith office and they are accepted for publication in this magazine, you will be rewarded with a handsome book. Winners of books this month are Miss Annette Mann, Cincinnati, O., and Mr. Oscar Leonard, St. Louis, Mo.

#### Y'HI OR

MOSE LIEBOWITZ noticed that for three consecutive nights his friend Abe Levy kept every light in his home burning far into the night. Mose knew that Mrs. Levy and the family were out of town, and that only Abe remained at home. At last his curiosity could stand the mystery no longer, so he went over and asked Abe the reason for all the illumination. "Well," said Abe slyly, "my wife has been away for a month, and I have written to her that I have spent every evening at home since she left. I am afraid the gas meter will betray me, therefore I am trying to run it up."

#### Naughty, Naughty!

TWO sharpers were passing a synagogue in rural Russia when they noticed a fine horse hitched outside, and laid plans for stealing it. The cleverer of the two told the other to run off with the horse and then he remained and put on the harness. When Moses Finke, a Jewish peasant, who owned the horse, came out of the synagogue, he was amazed to see a man standing where his horse had been before.

"My dear man," said the crook, before Moses could speak because of his rage, "I am your horse. For many years I have been condemned to be a horse because of a sin I committed. But now my time is up, and I am a human being once more."

Simple Moses was dumbfounded, but before he could recover from his astonishment, he had, in his pity, lent the poor enchanted man fifty dollars, and begged forgiveness for his cruel treatment to the horse.

A few weeks later Moses was surprised to see his old horse again at a fair. Walking over to him he shook his finger at the horse and whispered in its ear: "Aha! I see you have sinned again. Shame on you!"

#### Real Gratitude

MR. JACOBS asked his neighbor Mr. Gold for the loan of his auto for a few hours, saying he had to go to a funeral.

"I'm sorry," said Gold, "but I have to go to the station to meet my motherin-law."

"But, Mr. Gold," said Jacobs, "if you would not have to meet her, would you let me have your auto?"

"That I would, with pleasure," answered Gold.

"Then I want to thank you most heartily," responded Jacobs.

### Or Even a Hundred

"A REN'T you ashamed to be at the tail-end of your class of 25 boys at the chader?" asked the irate Mr. Mendelson.

"Ah, well, it could be worse," replied his son, Jake. "There might have been 50 boys in the class."







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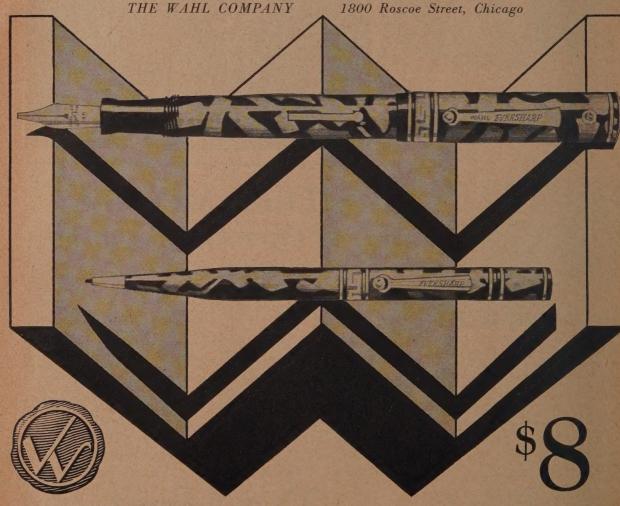
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standard pencil matched with the world's finest pen.

The Gold Seal Pen in black and pearl is priced at eight dollars and the Eversharp Pencil to match is \$4.50 or \$12.50 for the set in handsome gift box. An outstanding value in the pen and pencil field. Other Gold Seal Pens at seven dollars.

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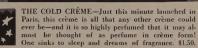
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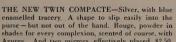
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